

## Awaken

### 1. Inner Worlds, Outer Worlds Film Trailer - [www.AwakenTheWorld.com](http://www.AwakenTheWorld.com) with English subtitles

there is one vibratory field that connects all things it has been called Akasha the primordial home the quantum field the music of the spheres and a thousand other names throughout history the ancient Vedic teachers taught nada Brahma the universe is vibration the vibratory field is at the root of all true spiritual experience and scientific investigation it is the common root of all religions and the link between our inner worlds and our outer worlds  
[Music]

### 2. Inner Worlds, Outer Worlds - 2 minute trailer with English subtitles

there is one vibratory field that connects all things it has been called Akasha the primordial own interest net of jewels the music of the spheres and a thousand other names throughout history the ancient teachers taught nada Brahma the universe is vibration the vibratory field is at the root of all true spiritual experience in scientific investigation it is the same field of energy that Saints Buddhist Yogi's mystics priests shamans and seers have observed by looking within themselves many of history's monumental thinkers such as Pythagoras Kepler Leonardo da Vinci Tesla and Einstein have come to the threshold of the mystery in today's society most of humanity has forgotten this ancient wisdom we have strayed too far into the realm of thinking what we perceive to be the outer world of form we have lost our connection to our inner worlds this balance what the Buddha called the middle way what Aristotle called the golden mean is the birthright of every human being it is the common root of all religions and the link between our inner worlds and our outer worlds  
you

### 3. Inner Worlds, Outer Worlds - Part 1 - Akasha with English - Pro Captions subtitles

In the beginning was the Logos, the Big Bang, the primordial Om. Big Bang theory says that the physical universe spiraled out of an unimaginably hot and dense single point called a singularity - billions of times smaller than the head of a pin. It does not say why or how. The more mysterious something is, the more we take for granted that we understand it. It was thought that eventually gravity would either slow the expansion or contract the universe in a big crunch. However, images from the Hubble space telescope show that the universe's expansion seems to be actually accelerating. Expanding faster and faster as it grows out of the Big Bang. Somehow, there is more mass in the universe than physics predicted. To account for the missing mass,

physicists now say that the universe consists of only 4% atomic matter or what we consider normal matter. 23% of the universe is dark matter and 73% is dark energy -what we previously thought of as empty space. It is like an invisible nervous system that runs throughout the universe connecting all things. The ancient Vedic teachers taught Nada Brahma - the universe is vibration. The vibratory field is at the root of all true spiritual experience and scientific investigation. It is the same field of energy that saints, Buddhas, yogis, mystics, priests, shamans and seers have observed by looking within themselves. It has been called Akasha, the Primordial Om, Indra's net of jewels, the music of the spheres, and a thousand other names throughout history. It is the common root of all religions, and the link between our inner worlds and our outer worlds. In Mahayana Buddhism in the third century they described a cosmology not unlike the most advanced physics of modern day. Indra's net of jewels is a metaphor used to describe a much older Vedic teaching which illustrates the way the fabric of the universe is woven together. Indra, the king of the gods, gave birth to the sun and moves the winds and the waters. Imagine a spider web that extends into all dimensions. The web is made up of dew drops and every drop contains the reflection of all the other water drops, and in each reflected dew drop you will find the reflections of all the other droplets. The entire web, in that reflection and so on, to infinity. Indra's web could be described as a holographic universe, where even the smallest stream of light contains the complete pattern of the whole. The Serbian-American scientist, Nikola Tesla, is sometimes referred to as the man who invented the 20th century. Tesla was responsible for discovering alternating current electricity and many other creations that are now part of every-day life. Because of his interest in the ancient Vedic traditions, Tesla was in a unique position to understand science through both an eastern and western model. Like all great scientists, Tesla looked deeply into the mysteries of the outer world, but he also looked deeply within himself. Like the ancient yogis, Tesla used the term Akasha to describe the etheric feel that extends throughout all things. Tesla studied with Swami Vivekananda, a yogi who brought the ancient teachings of India to the West. In the Vedic teachings, Akasha is space itself; the space that the other elements fill, which exists simultaneously with vibration. The two are inseparable. Akasha is yin to prana's yang. A modern concept that can help us to conceptualize Akasha, or the primary substance, is the idea of fractals. It wasn't until the 1980s that advances in computers allowed us to actually visualize and reproduce mathematically the patterns in nature.

The term fractal was coined in 1980 by mathematician Benoit Mandelbrot who studied certain simple mathematic equations that, when they are repeated, produce an unending array of changing mathematical or geometrical forms within a limited framework. They are limited, but at the same time, infinite. A fractal is a rough geometric shape that can be split into parts, each of which is approximately a reduced sized copy of the whole pattern - a property called self similarity. Mandelbrot's fractals have been called the thumbprint of God. You are seeing artwork generated by nature itself. If you turn the Mandelbrot figure a certain way, it looks sort of like a Hindu deity or a Buddha. This figure has been termed the "Buddhabrot" figure. If you look at some forms of ancient art and architecture, you will see that humans have long associated beauty and the sacred with fractal patterns. Infinitely complex, yet every part contains the seed to recreate the whole. Fractals have changed mathematicians' views of the universe and how it operates. With each new level of magnification, there are differences from the original. Constant change and transformation occurs as we traverse from one level of fractal detail to another. This transformation is the cosmic spiral. The embedded intelligence of the matrix of time space. Fractals are inherently chaotic-full of noise and order. When our minds recognize or define a pattern, we focus on it as if it is a thing. We try to find the patterns we see as beautiful, but in order to hold the patterns in our minds, we must push away the rest of the fractal. To comprehend a fractal with the senses is to limit its movement. All energy in the universe is neutral, timeless, dimensionless. Our own creativity and capacity for pattern recognition is the link between the microcosm and macrocosm. The timeless world of waves and the solid world of things. Observation is an act of creation through limitations inherent in thinking. We are creating the illusion of solidity, of things by labeling, by naming. The philosopher Kierkegaard said, "If you name me, you negate me." By giving me a name, a label, you negate all the other things I could possibly be. You lock the particle into being a thing by pinning it down, naming it, but at the same time you are creating it, defining it to exist. Creativity is our highest nature. With the creation of things comes time, which is what creates the illusion of solidity. Einstein was the first scientist to realize that what we think of as empty space is not nothing, it has properties, and intrinsic to the nature of space is nearly unfathomable amounts of energy. The renowned physicist Richard Feynman once said, "there is enough energy in a single cubic meter of space to boil all the oceans in the world." Advanced meditators know that in the stillness lies the greatest power. The Buddha had yet another term for the primary substance;

what he termed kalapas, which are like tiny particles or wavelets that are arising and passing away trillions of times per second. Reality is, in this sense, like a series of frames in a holographic film camera moving quickly as to create the illusion of continuity. When consciousness becomes perfectly still, the illusion is understood because it is consciousness itself that drives the illusion. In the ancient traditions of the East, it has been understood for thousands of years that all is vibration. "Nada Brahma" - the universe is sound. The word "nada" means sound or vibration and "Brahma" is the name for God. Brahma, simultaneously IS the universe and IS the creator. The artist and the art are inseparable. In the Upanishads, one of the oldest humans records in ancient India, it is said "Brahma the creator, sitting on a lotus, opens his eyes and a world comes into being. Brahma closes his eyes, and a world goes out of being." Ancient mystics, yogis and seers have maintained that there is a field at the root level of consciousness. The Akashic field or the Akashic records where all information, all experience past, present and future, exists now and always. It is this field or matrix from which all things arise. From sub-atomic particles, to galaxies, stars, planets and all life. You never see anything in its totality because it is made up of layer upon layer of vibration and it is constantly changing, exchanging information with Akasha. A tree is drinking in the sun, the air, the rain, the Earth. A world of energy moves in and out of this thing we call a tree. When the thinking mind is still, then you see reality as it is. All aspects together. The tree and the sky and the Earth, the rain and the stars are not separate. Life and death, self and other are not separate. Just as the mountain and the valley are inseparable. In the native American and other indigenous traditions it is said that every thing has spirit which is simply another way of saying everything is connected to the one vibratory source. There is one consciousness, one field, one force that moves through all. This field is not happening around you, it is happening THROUGH you and happening AS you. You are the "U" (you) in universe. You are the eyes through which creation sees itself. When you wake from a dream you realize that everything in the dream was you. You were creating it. So called real life is no different. Every one and every thing is you. The one consciousness looking out of every eye, under every rock, within every particle. International researchers at CERN, the European laboratory for particle physics, are searching for this field

that extends throughout all things.  
 But instead of looking within,  
 they look to the outer physical world.  
 Researchers at the CERN laboratory in Geneva,  
 Switzerland announced that they had found  
 the Higgs Boson, or the God Particle.  
 The Higgs Boson experiments prove scientifically  
 that an invisible energy field fills the vacuum of space.  
 CERN's large hadron collider consists of a ring  
 17 miles in circumference, in which two beams  
 of particles race in opposite directions,  
 converging and smashing together at nearly the  
 speed of light.  
 Scientists observe what comes out of the  
 violent collisions.  
 The standard model can not account for  
 how particles get their mass.  
 Everything appears to be made of vibration  
 but there is no 'thing' being vibrated.  
 It is as if there has been an invisible dancer,  
 a shadow dancing hidden in the ballet of the universe.  
 All the other dancers have always danced  
 around this hidden dancer.  
 We have observed the choreography of  
 the dance, but until now we could not see that dancer.  
 The so-called "God Particle",  
 the properties of the base material of the universe,  
 the heart of all matter which would account for the  
 unexplained mass and energy that drives the universe's  
 expansion.  
 But far from explaining the nature of the universe,  
 the discovery of the Higgs Boson simply presents an  
 even greater mystery, revealing a universe that is  
 even more mysterious than we ever imagined.  
 Science is approaching the threshold between consciousness  
 and matter.  
 The eye with which we look at the primordial field  
 and the eye with which the field looks at us  
 are one and the same.  
 The German writer and luminary Wolfgang Von Goethe  
 said,  
 "the wave is the primordial phenomenon  
 which gave rise to the world."  
 Cymatics is the study of visible sound.  
 The word cymatic comes from the Greek root "cyma"  
 which means wave or vibration.  
 One of the first Western scientists to seriously study  
 wave phenomenon was Ernst Chladni,  
 a German musician and physicist,  
 who lived in the eighteenth century.  
 Chladni discovered that when he spread sand  
 on metal plates and then vibrated the plates  
 with a violin bow, the sand arranged itself into patterns.  
 Different geometrical forms appeared  
 depending on the vibration produced.  
 Chladni recorded an entire catalogue  
 of these shapes and they are referred to as  
 Chladni Figures.  
 Many of these patterns can be found throughout  
 the natural world. Such as the markings of the tortoise  
 or the spot patterns of the leopard.  
 Studying Chladni Patterns or cymatic patterns  
 is one secret way in which high-end guitar, violin  
 and other instrument makers determine the sound qualities of  
 the instruments they make.  
 Hans Jenny expanded on Chladni's work in the 1960's  
 using various fluids and electronic amplification  
 to generate sound frequencies and coined the term  
 "cymatics".

If you run simple sine waves through a dish of water,  
 you can see patterns in the water.  
 Depending on the frequency of the wave,  
 different ripple patterns will appear.  
 The higher the frequency, the more complex the pattern.  
 These forms are repeatable, not random.  
 The more you observe,  
 the more you start to see how vibration arranges matter into  
 complex forms  
 from simple repeating waves.  
 This water vibration has a pattern similar to a sunflower.  
 Simply by changing the sound frequency,  
 we get a different pattern.  
 Water is a very mysterious substance.  
 It is highly impressionable.  
 That is, it can receive and hold onto vibration.  
 Because of its high resonance capacity  
 and sensitivity and an inner readiness to resonate,  
 the water responds instantaneously to all  
 types of sonic waves.  
 Vibrating water and earth  
 make up the majority of mass in plants and animals.  
 It is easy to observe how simple vibrations in water  
 can create recognizable natural patterns  
 but as we add solids and increase the amplitude,  
 things get even more interesting.  
 Adding cornstarch to water,  
 we get more complex phenomena.  
 Perhaps the principles of life itself  
 can be observed as vibrations move the cornstarch  
 blob into what appears to be a moving organism.  
 The animating principle of the universe  
 is described in every major religion  
 using words that reflect the understanding  
 of that time in history.  
 In the language of the Incas, the largest empire in pre-  
 Columbian America,  
 the word for "human body" is "alpa camasca"  
 which means literally, "animated earth".  
 In Kaballah, or Jewish Mysticism,  
 they talk about the divine name of God.  
 The name that can not be spoken.  
 It can not be spoken because it is a vibration  
 that is everywhere. It is all words, all matter.  
 Everything is the sacred word.  
 The tetrahedron is the simplest shape  
 that can exist in three dimensions.  
 Something must have at least four points  
 to have physical reality.  
 The triangle structure is nature's only  
 self-stabilizing pattern.  
 In the Old Testament the word "tetragrammaton"  
 was often used to represent a certain manifestation of God.  
 It was used when talking about the word of God  
 or the special name of God, Logos or primordial word.  
 The ancient civilizations knew that at the root structure  
 of the universe was the tetrahedral shape.  
 Out of this shape, nature exhibits a fundamental drive  
 toward equilibrium; Shiva.  
 While it also has a fundamental drive towards  
 change; Shakti.  
 In the Bible, the gospel of John usually reads,  
 "in the beginning was the word"  
 but in the original text the term used was  
 "Logos".  
 The Greek philosopher Heraclitus,  
 who lived around 500 years before Christ,  
 referred to the Logos as something  
 fundamentally unknowable.

The origin of all repetition, pattern and form.  
 The Stoic philosophers who followed the teachings of Heraclitus identified the term with the divine animating principle pervading the universe. In Sufism the Logos is everywhere and in all things. It is THAT out of which the unmanifest becomes manifest. In the Hindu tradition Shiva Nataraja literally means "lord of the dance".

The whole cosmos dances to Shiva's drum. All is imbued or ensouled with the pulsation. Only as long as Shiva is dancing can the world continue to evolve and change, otherwise it collapses back into nothingness. While Shiva is representative of our witnessing consciousness, Shakti is the substance or stuff of the world.

While Shiva lies in meditation, Shakti tries to move him, to bring him into the dance. Like yin and yang, the dancer and the dance exist as one.

Logos also means unconcealed truth. He who knows the Logos, knows the truth. Many layers of concealment exist in the human world as Akasha as been swirled into complex structures concealing the source from itself. Like a divine game of hide and seek, we have been hiding for thousands of years, eventually forgetting about the game completely. We somehow forgot that there is anything to find. In Buddhism, one is taught to directly perceive the Logos, the field of change or impermanence within oneself through meditation.

When you observe your inner world, you observe subtler and subtler sensations and energies as the mind becomes more concentrated and focused. Through the direct realization of "annica" or impermanence at the root level of sensation, one becomes free of attachment to transient external forms. Once we realize there is one vibratory field that is the common root of all religions, how can we say "my religion" or "this is my primordial Om", "my quantum field"?

The true crisis in our world is not social, political or economic. Our crisis is a crisis of consciousness, an inability to directly experience our true nature. An inability to recognize this nature in everyone and in all things. In the Buddhist tradition, the "Bodhisattva" is the person with an awakened Buddha nature. A Bodhisattva vows to help to awaken every being in the universe, realizing that there is only one consciousness. To awaken one's true self one must awaken all beings. "There are innumerable sentient beings in the universe I vow to help them all to awaken. My imperfections are inexhaustible. I vow to overcome them all. The Dharma is unknowable. I vow to know it. The way of awakening is unattainable. I vow to attain it."

#### 4. Inner Worlds, Outer Worlds - Part 2 - The Spiral with English subtitles

The Pythagorean philosopher Plato hinted enigmatically that there was a golden key that unified all of the mysteries of the universe. It is this golden key that we will return to time and again throughout our exploration. The golden key is the intelligence of the logos, the source of the primordial om. One could say that it is the mind of God. With our limited senses we are observing only the outer manifestation of the hidden mechanics of self similarity. The source of this divine symmetry is the greatest mystery of our existence. Many of history's monumental thinkers such as Pythagoras, Keppler, Leonardo da Vinci, Tesla and Einstein have come to the threshold the mystery. Einstein said, "the most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause wondering and stand rapt in awe is as good as dead. His eyes are closed." We are in the position of a little child entering a huge library filled with books in many different languages. The child knows someone must have written those books. It does not know how. It does not understand the languages in which they are written. The child dimly suspects a mysterious order in the arrangement of the books but doesn't know what it is. That, it seems to me, is the attitude of even the most intelligent human being toward God. We see a universe marvelously arranged and obeying certain laws. Our limited minds can not grasp the mysterious force that moves the constellations. Every scientist who looks deeply into the universe and every mystic who looks deeply within the self, eventually comes face to face with the same thing: The Primordial Spiral. A thousand years before the creation of the ancient observatory at Stonehenge, the spiral was a predominant symbol on Earth. Ancient spirals can be found in all parts of the globe. Thousands of ancient spirals such as these can be found all over Europe, North American New Mexico, Utah, Australia, China, Russia. Virtually every indigenous culture on Earth. The ancient spirals symbolize growth, expansion and cosmic energy embodied within the sun and the heavens. The spiral form is mirroring the macrocosm of the unfolding universe itself. In native traditions, the spiral was the energetic source, the Primordial Mother. The Neolithic spirals at Newgrange, Ireland date back five thousand years. They are five hundred years old than the Great Pyramid at Giza and they are just as enigmatic to modern observers. The spiral goes back to a time in history when humans were more connected to the Earth-to the cycles and spirals of nature. A time when humans were less identified with thoughts. The spiral is what we perceive to be the torque of the universe.

Prana, or creative force, swirls Akasha into a continuum of solid forms.  
 Found at all levels between the macrocosm and the microcosm,  
 from spiral galaxies  
 to weather systems,  
 to the water in your bathtub,  
 to your DNA,  
 to the direct experience of your own energy.  
 The Primordial Spiral is not an idea,  
 but rather that which makes all conditions and ideas possible.  
 Various types of spirals and helices are found throughout the natural world.  
 Snails.  
 Sea coral.  
 Spider webs.  
 Fossils.  
 Seahorses' tails.  
 And shells.  
 Many spirals appearing in nature are observable as logarithmic spirals  
 or growth spirals.  
 As you move out from the center the spiral sections get exponentially larger.  
 Like Indra's Net of Jewels, logarithmic spirals are self-similar  
 or holographic such that the characteristics of every part are reflected in the whole.  
 2400 years ago in ancient Greece, Plato considered continuous  
 geometric proportion to be the most profound cosmic bond.  
 The Golden Ratio, or divine proportion was nature's greatest secret.  
 The Golden Ratio can be expressed as  
 the ratio of  $A + B$  to  $A$  is the same as the ratio of  $A$  to  $B$ .  
 To Plato, the world's soul binds together into one harmonic resonance.  
 The same pentagonal pattern that exists in a starfish,  
 or in a slice of okra, can be seen in the path of the planet Venus traced in the night sky over an eight year period.  
 The intelligible world of forms above and the visible world of material  
 objects below, through this principle of geometric self similarity.  
 From the self-similar spiral patterns of the Romanesco broccoli  
 to the arms of galaxies, logarithmic spirals are a ubiquitous and  
 archetypal pattern.  
 Our own Milky Way galaxy has several spiral arms which are logarithmic  
 spirals with a pitch of about 12 degrees.  
 The greater the pitch of the spiral, the tighter the turns.  
 When you observe a plant growing in time-lapse video you witness it  
 dancing with the spiral of life.  
 A golden spiral is a logarithmic spiral that grows outward by a factor of the Golden Ratio.  
 The Golden Ratio is a special mathematical relationship that pops up  
 over and over in nature.  
 The pattern that is observable follows what is called the Fibonacci series  
 or Fibonacci sequence.  
 The Fibonacci series unfolds such that each number is the sum of the previous two numbers.

The German mathematician and astronomer Kepler discovered that self similar  
 spiral patterns are observable in the way leaves are arranged on stems of plants.  
 Or in the floret and petal arrangements of flowers.  
 Leonardo da Vinci observed that the spacing of leaves was often in spiral patterns.  
 These patterns are called "phyllotaxis" patterns or leaf arrangement patterns.  
 Phyllotaxis arrangements can be seen in self-organizing DNA nucleotides  
 and in everything from the family trees of reproducing rabbits,  
 to pine cones,  
 cacti,  
 to snowflakes  
 and in simple organisms such as diatoms.  
 Diatoms are one of the most common types of phytoplankton;  
 single celled organisms that provide food for countless species  
 throughout the food chain.  
 How much math do you need to know to be a sunflower or a bee?  
 Nature doesn't consult the physics department to grow broccoli.  
 The structuring in nature happens automatically.  
 Scientists in the field of nanotechnology use the term self-assembly  
 to describe the way complexes are formed such as in the initial hexagonal phase of DNA formation.  
 In nanotechnology engineering, carbon nanotubes are comprised of a similar arrangement of materials.  
 Nature does this type of geometry over and over, effortlessly.  
 Automatically. Without a calculator.  
 Nature is precise and extremely efficient.  
 According to the famous architect and author Buckminster Fuller,  
 these patterns are a function of timespace.  
 DNA and honeycomb are the shape they are for the same reason a bubble is round.  
 It is the most efficient shape for requiring the least amount of energy.  
 Space itself has shape and allows only certain configurations for matter,  
 always defaulting to what is most efficient.  
 These patterns are the strongest and most efficient way to build  
 architectural structures such as geodesic domes.  
 Logarithmic spiral patterns allow plants maximum exposure to insects  
 for pollination, maximum exposure to sunlight and rain and allow them to efficiently spiral water towards their roots.  
 Birds of prey use the logarithmic spiral pattern to stalk their next meal.  
 Flying in a spiral is the most efficient way to hunt.  
 One's ability to see the spiral of life dancing Akasha into material form  
 is related to one's ability to see beauty and symmetry in nature.  
 Poet William Blake said, "the vegetative universe opens like a flower  
 from the Earth's center, in which is eternity.  
 It expands from stars to the mundane shell  
 and there it meets eternity again both within and without."  
 The study of patterns in nature is not something that is very familiar in the West, but in ancient China, this science was known as "Li."

Li reflects the dynamic order and pattern in nature.  
 But it is not pattern thought of as something static,  
 frozen or unchanging, like a mosaic.  
 It is dynamic pattern as embodied in all living things.  
 The arteries of leaves, the markings of the tortoise  
 and the veined patterns on rocks are all expressions of  
 nature's  
 secret language and art.  
 The labyrinth is one of many Li patterns.  
 It is found in coral structures,  
 mushrooms like the morel,  
 cabbages,  
 and in the human brain.  
 The cellular pattern is another common pattern in nature.  
 There are a myriad of different cellular structures  
 but all have a similar orderliness defined by their purpose  
 and function.  
 It is easy to be mesmerized with the constant play of forms,  
 but what is most interesting is that certain archetypal forms  
 seem to be woven into the fabric of nature at all.  
 The branching pattern is another Li pattern or archetypal  
 pattern  
 that is observable at all levels and in all fractal scales.  
 Take for example, this incredible image of a supercomputer  
 simulation  
 known as the "millennium run"  
 showing the distribution of dark matter in the local universe.  
 It was created by the Max Planck Society in Germany.  
 Dark matter is what we previously thought of as empty  
 space.  
 It is like an invisible nervous system that runs throughout the  
 universe.  
 The universe is literally like a giant brain.  
 It is constantly thinking using a type of dark or hidden  
 energy  
 that science is only starting to understand.  
 Through this immense network, unfathomable energy moves  
 providing the momentum for the expansion and growth of  
 the universe.  
 Nature creates branching patterns automatically when we set  
 up the right conditions.  
 Nature is an art generating machine or a beauty-creating  
 engine.  
 Here, electricity is being used to grow silver crystal  
 branches.  
 The footage is time-lapsed as they grow over several hours.  
 The crystals form on the aluminum cathode as ions are  
 electrodeposited  
 from a silver nitrate solution.  
 The formation is self-organizing.  
 You are seeing artwork generated by nature itself.  
 Johann Wolfgang Von Goethe said,  
 "beauty is a manifestation of secret natural laws which  
 otherwise  
 would have been hidden from us forever."  
 In this sense, everything in nature is alive, self-organizing.  
 When higher voltage is used the fractal branching becomes  
 even more obvious.  
 This is happening in real time.  
 In the human body, tree-like structures and patterns are  
 found throughout.  
 There are, of course, the nervous systems  
 that Western medicine knows about.  
 But in Chinese, Ayurvedic and Tibetan medicine the energy  
 meridians  
 are an essential component to understanding how the body  
 functions.  
 The "nadis," or energy meridians form tree-like structures.

A post mortem examination will not reveal the chakras or  
 the nadis,  
 but that does not mean they do not exist.  
 You need to refine your tool that you use to look.  
 You must first learn to quiet your own mind.  
 Only then you will observe these things first within yourself.  
 In electrical theory, the less resistance in a wire,  
 the more easily it can carry energy.  
 When you cultivate equanimity through meditation  
 it creates a state of non-resistance in your body.  
 Prana, or chi, or inner energy is simply your inner aliveness.  
 What you feel when you bring your consciousness within the  
 body.  
 The subtle wires within your body that carry Prana, the  
 nadis,  
 become able to move more and more pranic energy through  
 the chakras.  
 Your wiring becomes stronger as you use it, as you allow  
 energy to flow.  
 Where ever consciousness is placed chi, or energy, will  
 begin to flow  
 and physical connections blossom.  
 Within the brain and nervous system, physical wiring  
 patterns  
 become established by repetition.  
 By continually placing your attention within  
 and lowering resistance to the sensations you are  
 experiencing,  
 you increase your energetic capacity.  
 In Taoism, the yin yang symbol represents the inter-  
 penetration  
 of the spiral forces of nature.  
 The yin yang is not two and not one.  
 The ancient concept of the "hara" is represented  
 by a yinyang or spiral swirl.  
 It is the power center located within the belly below the  
 navel.  
 Hara means literally sea or ocean of energy.  
 In China, the hara is called the lower dantien.  
 In many forms of Asian martial arts,  
 the warrior with strong hara is said to be unstoppable.  
 In the Samurai tradition one form of ritual suicide or  
 seppuku was hara kiri, which was often mispronounced as  
 "hairy cairy".  
 It means to impale one's hara thereby cutting off one's  
 chi or energy channel.  
 Moving from this center creates the grounded graceful  
 movement  
 that you see not only in martial arts,  
 but in great golfers,  
 belly dancers,  
 and Sufi whirling dervishes.  
 It is the cultivation of single-pointed,  
 disciplined consciousness that is the essence of hara;  
 the stillness in the eye of the hurricane.  
 It is the gut instinct in connection to one's energy source.  
 A person with good hara is connected to the Earth  
 and to the intuitive wisdom that connects all beings.  
 To think with your belly, "hara de kanganasaii"  
 is to tap into your inner wisdom.  
 The ancient Australian Aborigines concentrated on the  
 same area  
 just below the navel-where the cord of the great rainbow  
 serpent lay coiled.  
 Again, a representation of the evolutionary energy in  
 humankind.  
 It is no accident that it is in the hara where new life begins.  
 The enteric nervous system, sometimes referred to as the  
 "gut brain"

is capable of maintaining a complex matrix of connections similar to the brain in the head, with its own neurons and neurotransmitters.  
 It can act autonomously, that is with its own intelligence.  
 You could say that the gut brain is a fractal version of the head brain,  
 or perhaps the head brain is a fractal version of the gut brain.  
 A healthy bear has strong hara.  
 When a bear knows where to forage for herbs,  
 it follows the movement of chi through its senses,  
 centered in the hara, or belly.  
 This is the bear's connection to the dream lodge; the place in native traditions where all knowledge comes from - to the spiral of life.  
 But how did ancient peoples know about the spiral if modern science is just starting now to recognize its significance?  
 Ask the bees, for they have not forgotten how to love.  
 Bees have a special connection to the source as part of a symbiotic system helping beauty and diversity to flourish.  
 They are a bridge between the macrocosm and the microcosm.  
 There is one heart that connects all, a hive mind if you will.  
 Like an open brain, the hive sends out its dreams to the world to be manifested.  
 In nature many creatures know how to act unison, to move with one spirit, one direction.  
 But not all benefit the other species around them.  
 For example, the locust will devour everything in its path.  
 A locust has no choice but to act like a locust.  
 It will never make honey or pollinate plants the way a bee does.  
 A locust's behavior is rigid, but a human is unique in that we can act like a bee or we can act like a locust.  
 We are free to change and manipulate the patterns of how we interact with the world.  
 We can exist symbiotically or as a parasite.  
 Today humans try to understand the spiral with the rational mind but it was never thinking that connected us to the spiral of life.  
 We have always been connected.  
 Thinking has been what keeps us in the illusion of separateness, within our own identities.  
 Thinking IS the creation of separateness.  
 The experience of limitation.  
 The more we align with thought, the more removed we become from the source.  
 Ancient cultures that were less thought-oriented aligned themselves with the spiral in a more direct and personal way than we do today.  
 In ancient India, Kundalini is a representation of one's inner energy which moves in snake-like or helix-like pattern up the spine.  
 In the ancient yogic traditions of India the inner worlds of people at that time were comparable to those of hara centered cultures.  
 To balance the power of the spiral with the stillness of your witnessing consciousness is to align with your full evolutionary potential.  
 To blossom into the unique multi-faceted being you were designed to be.

"Ida"-the feminine or moon channel is connected to the right brain  
 and "pingala" the masculine or sun channel is connected to the left brain.  
 When these two channels are in balance, energy flows up a third channel,  
 Sushumna, along the center of the spine, energizing the chakras  
 and unlocking one's full evolutionary potential.  
 The word "chakra" is an ancient Sanskrit word meaning energy wheel.  
 Kundalini is nothing less than the primordial spiral that dances your human life into existence.  
 It is a different order of energy than we normally understand.  
 Like a bridge from "gross matter" to the most subtle energies.  
 You are that bridge.  
 Kundalini is not energy that can be forced by will, effort and friction.  
 It is analogous to growing a flower.  
 All we can do as good gardeners is prepare the soil and proper conditions,  
 and let nature take its course.  
 If you force a flower to open prematurely, you'll destroy it.  
 It grows with its own intelligence, with its own self-organizing direction.  
 The egoic mind which fixates on the outer world is what keeps you from experiencing your true inner vibratory nature.  
 When consciousness is turned within it becomes like the sun's rays  
 and the lotus within begins to grow.  
 As Kundalini awakens within one's self, one begins to see the signature of the spiral in all things.  
 In all patterns within and without.  
 This spiral is the link between our inner worlds and our outer worlds.

### **5. Inner Worlds, Outer Worlds - Part 3 - The Serpent and the Lotus with English - Pro Captions subtitles**

Prior to the dawn of Western civilization and written language science and spirituality were not two separate things.  
 In the teachings of the great ancient traditions the outer search for knowledge and certainty was balanced by an inner feeling of impermanence and intuitive understanding of the spiral of change.  
 As scientific thinking became more dominant and information multiplied, fragmentation began to occur within our knowledge systems.  
 Increased specialization meant that fewer people were capable of seeing the big picture, of feeling and intuiting the aesthetic of the system as a whole.  
 No one was asking, "is all this thinking good for us?"  
 The ancient knowledge is here in our midst, hidden in plain view.  
 But we are too preoccupied with our thoughts to recognize it.  
 This forgotten wisdom is way to restore the balance between the inner and the outer.  
 Yin and yang.  
 Between the spiral of change and the stillness at our core.  
 In Greek legend, Asclepius was the son of Apollo and the god of healing.  
 His wisdom and skills for healing were unsurpassed and he is said to have discovered the secret to life and death itself.  
 In ancient Greece the Asclepian healing temples

recognized the power of the primordial spiral  
 Which is symbolized by the rod of Asclepius.  
 Hippocrates, the father of medicine,  
 whose oath still forms the moral  
 code of the medical profession is said to have  
 received his training at an Asclepian temple.  
 To this day, this symbol of our evolutionary energy  
 remains as the logo of the American Medical Association  
 and other medical organizations worldwide.  
 In Egyptian iconography, the snake and bird represent  
 the duality or polarity of human nature.  
 The snake, the downward direction, is the manifested spiral,  
 the evolutionary energy of the world.  
 The bird is the upward direction; the upward current oriented  
 towards the sun or awakened single-pointed consciousness;  
 the emptiness of Akasha.  
 Pharaohs and gods are depicted with awakened energy  
 whereby the Kundalini snake moves up the spine and pierces  
 "Ajna chakra" between the eyes.  
 This is referred to as the eye of Horus.  
 In the Hindu tradition the bindi is also representative of the  
 third eye;  
 the divine connection to spirit.  
 King Tutankhamen's mask is a classic example  
 showing both the snake and bird motifs.  
 The Mayan and Aztec traditions combine the serpent and  
 bird motif into one god.  
 Quetzalcoatl or Kukulcan.  
 The plumed serpent god represents the awakened  
 evolutionary  
 consciousness or awakened Kundalini.  
 The person who awakens Quetzalcoatl within themselves  
 is a living manifestation of the divine.  
 It is said that Quetzalcoatl, or serpent energy,  
 shall return at the end of time.  
 The snake and bird symbols can be found within Christianity  
 as well.  
 Their true meaning may be more deeply encrypted  
 but the meaning is the same as in other ancient traditions.  
 In Christianity, the bird or dove often seen above Christ's  
 head  
 represents Holy Spirit or Kundalini Shakti  
 as it rises to the sixth chakra and beyond.  
 The Christian mystics called Kundalini by another name;  
 Holy Spirit.  
 In John 3:12 it says, "and as Moses lifted up the serpent in  
 the wilderness,  
 so must the son of man be lifted up."  
 Jesus and Moses awakened their Kundalini energy, bringing  
 awakened consciousness  
 to the unconscious reptilian forces that drive human craving.  
 Jesus was said to have spent forty days and forty nights  
 in the desert, during which time he was tempted by Satan.  
 Similarly, the Buddha was tempted by "Mara" as he sat to  
 reach  
 enlightenment under the bodhi tree, or wisdom tree.  
 Both Christ and Buddha had to turn away from the lure of  
 sensory  
 pleasures and worldly grasping.  
 In each story, the demon is the personification of one's own  
 attachments.  
 If we read the Adam and Eve story in the light of the Vedic  
 and Egyptian traditions  
 we find that the serpent guarding the tree of life is Kundalini.  
 The apple represents the lure and temptation of the external  
 sensory world,  
 distracting us from the knowledge of the inner world,  
 the tree of knowledge within.

The tree is simply the network of Nadis or energy meridians  
 within ourselves,  
 which literally form tree-like structures throughout the body.  
 In our egoic quest for external gratification  
 we have cut ourselves off from the knowledge of the inner  
 world,  
 our connection to Akasha and the wisdom source.  
 Many of the world's historical myths about dragons  
 can be read as metaphors for the inner energies  
 of the cultures in which they are embedded.  
 In China, the dragon is still a sacred symbol representing  
 happiness.  
 Like the Egyptian pharaohs, ancient Chinese emperors  
 who had awakened their evolutionary energies  
 were represented by the winged snake, or dragon.  
 The royal totem of the Jade Emperor or Celestial Emperor  
 shows a balance similar to Ida and Pingala.  
 The yin and yang of Taoism, awakening the pineal center  
 or in what in Taoism is called the Upper Dantien.  
 Nature is full of different light detection  
 and assimilation mechanisms.  
 For example, a sea urchin can actually see with its spiky  
 body  
 which acts as one big eye.  
 Urchins detect light striking their spines and compare  
 the beams' intensities to get a sense of their surroundings.  
 Green iguanas and other reptiles have a parietal eye  
 or pineal gland on top of their heads which they use to detect  
 predators from above.  
 The human pineal gland is a small endocrine gland  
 that helps to regulate waking and sleeping patterns.  
 Even though it is buried deep inside the head  
 the pineal gland is sensitive to light.  
 The philosopher Descartes recognized that the pineal gland  
 area  
 or the third eye was the interface between consciousness and  
 matter.  
 Almost everything is symmetrical in the human body.  
 Two eyes, two ears, two nostrils-even the brain has two  
 sides.  
 But there is one area of the brain that is not mirrored.  
 This is the pineal gland area and the energetic center that  
 surrounds it.  
 On a physical level unique molecules are formed naturally  
 by the pineal gland such as DMT.  
 DMT also forms naturally at the moment of birth and at the  
 moment of death,  
 literally acting as a unique bridge between the world of the  
 living and the dead.  
 DMT is produced naturally during states of deep meditation  
 and Samhadi, or through entheogenic means.  
 For example, Ayahuasca is used in the shamanic traditions  
 in South America to remove the veil between the inner and  
 outer worlds.  
 The word pineal itself has the same root as pine-cone  
 because the pineal gland exhibits a similar spiral phyllotaxis  
 pattern.  
 This pattern, also known as the flower of life pattern,  
 is common in ancient artwork depicting enlightened or  
 awakened beings.  
 When the pine cone image is seen in sacred artwork it  
 represents the  
 awakened third eye; single pointed consciousness  
 directing the flow of evolutionary energy.  
 The pine cone represents the flowering of the higher chakras  
 which are activated as Sushumna rises to the Ajna chakra  
 and beyond.  
 In Greek mythology the worshippers of Dionysus carried a  
 thyrsus

or giant staff wrapped with spiraling vines topped with a pine-cone.  
 Again, representing Dionysian energy or Kundalini Shakti as it travels up the spine to the pineal body at the sixth chakra.  
 In the heart of the Vatican you might expect a giant sculpture of Jesus or Mary but instead we find a giant pine-cone statue indicating that in Christian history there may have been knowledge of the chakras and Kundalini but for whatever reason it was kept from the masses.  
 The official church explanation is that the pine-cone is a symbol of regeneration and represents new life in Christ. The thirteenth century philosopher and mystic, Meister Eckhart said,  
 "The eye with which I see God and the eye with which God sees me is one and the same."  
 In the King James bible Jesus said, "the light of the body is the eye,  
 if therefore thine eye be single, thy whole body shall be full of light."  
 The Buddha said, "the body is an eye."  
 In a state of Samadhi one is both the seer and the seen. We are the universe aware of itself.  
 When Kundalini is activated, it stimulates the sixth chakra and pineal center and this area starts to regain some of its evolutionary functions.  
 Darkness meditation has been used for thousands of years as a way to activate the sixth chakra in the area of the pineal gland.  
 Activation of this center allows a person to see their inner light.  
 Whether it is the proverbial yogi or shaman retreating deep into a cave or Taoist or Mayan initiate, or Tibetan monk, all traditions incorporate a period of time during which one goes into the darkness. The pineal gland is the gateway to experiencing one's subtle energy directly.  
 The philosopher Nietzsche said, "if you stare into the abyss long enough,  
 eventually you find that the abyss stares back at you."  
 Dolmens, or ancient portal tombs are among the oldest remaining structures on Earth.  
 Most date to the Neolithic period of 3000-4000 BC and some in Western Europe are seven thousand years old.  
 The dolmen was used to enter into perpetual meditation as a way for a human to bridge the inner and outer worlds.  
 As one continues to meditate in total darkness eventually one begins to observe inner energy or light as the third eye becomes active.  
 The circadian rhythms which are governed by the sun and the moon channels no longer control the functions of the body and a new rhythm is established.  
 The seventh chakra, for thousands of years, has been represented by the "OM" symbol.  
 A symbol which is constructed by Sanskrit signs representing the elements.  
 When Kundalini rises beyond the sixth chakra it begins to create an energy halo.  
 Halos appear consistently in the religious paintings of different traditions in all different parts of the world.

The halo, or the depiction of an energy signature, around an awakened being, is common to virtually all religions in all parts of the world.  
 The evolutionary process of awakening the chakras is not the property of one group or one religion, it is the birthright of every human being on the planet.  
 The crown chakra is the connection to the divine; that which is beyond duality.  
 Beyond name and form.  
 Akhenaten was a pharaoh whose wife was Nefertiti. He is referred to as the son of the sun.  
 He rediscovered "Aten", or the word of God within himself, uniting Kundalini and consciousness.  
 In Egyptian iconography, once again the awakened consciousness is represented by the solar disk seen above the heads of gods or awakened beings.  
 In the Hindu and Yogic traditions, this halo is called "Sahasrara", the thousand-petalled lotus.  
 The Buddha is associated with the symbol of the lotus.  
 The phyllotaxis pattern IS the same pattern as can be found in a blooming lotus.  
 It IS the flower of life pattern.  
 The seed of life.  
 It is the fundamental pattern into which all forms fit.  
 It is the very shape of space itself or a quality inherent to Akasha.  
 At one time in history, the flower of life symbol was prevalent all over Earth.  
 The flower of life is found guarded by lions at the most holy places in China and other parts of Asia.  
 The 64 hexagrams of the I Ching often surround the yinyang symbol which is yet another way of representing the flower of life.  
 Within the flower of life is the geometric basis for all of the platonic solids; essentially every form that can exist.  
 The ancient flower of life begins with the geometry of the star of David, or upward and downward facing triangles.  
 Or in 3D these would be tetrahedral structures.  
 This symbol is a yantra, a sort of program that exists within the universe;  
 the machine which is generating our fractal world.  
 Yantras have been used as tools for awakening consciousness for thousands of years.  
 The visual form of the yantra is an external representation of an inner process of spiritual unfolding.  
 It is the hidden music of the universe made visible, comprised of intersecting geometrical forms and interference patterns.  
 Each chakra is a lotus, a yantra, a psycho-physiological center through which the world can be experienced.  
 A traditional yantra, such as can be found in the Tibetan tradition, is invested with rich layers of meaning, sometimes incorporating a complete cosmology and world view.  
 The yantra is a constantly evolving pattern which works through the power of repetition or iteration of a cycle.  
 The power of the yantra is all but lost in today's world because we seek meaning only in the external form and we do not connect it to our inner energies through intention.  
 There is a good reason why priests, monks and yogis

traditionally have been celibate.  
 Today all but a tiny few know why they are practicing  
 celibacy  
 because the true purpose has become lost.  
 Quite simply, if your energy is going into producing more  
 sperm or eggs,  
 as the case may be, then there is not as much to fuel the  
 rising  
 of Kundalini which activates the higher chakras.  
 Kundalini is life energy, which is also sexual energy.  
 When awareness becomes less focused on animal urges  
 and is put into the objects reflective of the higher chakras,  
 that energy flows up the spine into those chakras.  
 Many of the tantric practices teach how to master sexual  
 energy  
 so it could be used for higher spiritual evolution.  
 Your state of consciousness creates the right conditions  
 for your energy to be able to grow.  
 Entering a state of consciousness takes no time.  
 As Eckhart Tolle says, "awareness and presence always  
 happen in the now."  
 If you are trying to make something happen  
 then you are creating resistance to what is.  
 It is the removing of all resistance that allows  
 evolutionary energy to unfold.  
 In the ancient Yogic tradition, yoga postures were used  
 to prepare the body for meditation.  
 Hatha yoga was never intended solely as an exercise regime,  
 but as a way to link one's inner and outer worlds.  
 The Sanskrit word "hatha" means: sun "ha", and moon "tha".  
 In the original yoga sutra's of Patanjali  
 the purpose of the eight limbs of yoga  
 are the same as the Buddha's eight fold path;  
 to liberate one from suffering.  
 When the polarities of the dual world are in balance,  
 a third thing is born.  
 We find the mysterious Golden Key that unlocks  
 the evolutionary forces of nature.  
 This synthesis of the sun and moon channels is our  
 evolutionary energy.  
 Because humans are now identified almost exclusively  
 with their thoughts and the outer world,  
 it is a rare individual that achieves a balance  
 of the inner and outer forces which allow Kundalini  
 to awaken naturally.  
 For those identified only with the illusion,  
 Kundalini will always remain a metaphor,  
 an idea, rather than a direct experience  
 of one's energy and consciousness.

## **6. Inner Worlds, Outer Worlds - Part 4 - Beyond Thinking with English - English Pro Captions subtitles**

Life, liberty and the pursuit of happiness.  
 We live our lives pursuing happiness "out there"  
 as if it is a commodity.  
 We have become slaves to our own desires and craving.  
 Happiness isn't something that can be pursued  
 or purchased like a cheap suit.  
 This is Maya,  
 illusion,  
 the endless play of form.  
 In the Buddhist tradition,  
 Samsara, or the endless cycle of suffering  
 is perpetuated by the craving of pleasure  
 and aversion to pain.  
 Freud referred to this as the "pleasure principle."  
 Everything we do is an attempt to create pleasure,  
 to gain something that we want,

or to push away something that is undesirable that we don't  
 want.  
 Even a simple organism like the paramecium does this.  
 It is called response to stimulus.  
 Unlike a paramecium, humans have more choice.  
 We are free to think, and that is the heart of the problem.  
 It is the thinking about what we want that has gotten out of  
 control.  
 The dilemma of modern society is that we seek to  
 understand the world,  
 not in terms of archaic inner consciousness,  
 but by quantifying and qualifying what we perceive  
 to be the external world by using scientific means and  
 thought.  
 Thinking has only led to more thinking and more questions.  
 We seek to know the innermost forces which create the  
 world  
 and guide its course.  
 But we conceive of this essence as outside of ourselves,  
 not as a living thing, intrinsic to our own nature.  
 It was the famous psychiatrist Carl Jung who said,  
 "one who looks outside dreams, one who looks inside  
 awakes."  
 It is not wrong to desire to be awake, to be happy.  
 What is wrong is to look for happiness outside  
 when it can only be found inside.  
 On August 4th, 2010 at the Techonomy conference in Lake  
 Tahoe, California,  
 Eric Schmidt-CEO of Google, mentioned an astounding  
 statistic.  
 Every two days now we create as much information  
 as we did from the dawn of civilization up until 2003,  
 according to Schmidt.  
 That's something like 5 exabytes of data.  
 Never in human history has there been so much thinking  
 and never has there been so much turmoil on the planet.  
 Could it be that every time we think of a solution to one  
 problem,  
 we create two more problems?  
 What good is all this thinking  
 if it doesn't lead to greater happiness?  
 Are we happier?  
 More equanimous?  
 More joyful as a result of all this thinking?  
 Or does it isolate us,  
 disconnect us from a deeper and more meaningful  
 experience of life?  
 Thinking, acting and doing,  
 must be brought into balance with being.  
 After all, we are human beings, not human doings.  
 We want change and we want stability at the same time.  
 Our hearts have become disconnected from the spiral of life,  
 the law of change,  
 as our thinking minds drive us towards stability,  
 security and pacification of the senses.  
 With a morbid fascination we watch killings, tsunamis,  
 earthquakes and wars.  
 We constantly try to occupy our mind, fill it with  
 information.  
 TV shows streaming from every conceivable device.  
 Games and puzzles.  
 Text messaging.  
 And every possible trivial thing.  
 We let ourselves become mesmerized with  
 the endless stream of new images, new information,  
 new ways to tantalize and pacify the senses.  
 At times of quiet inner reflection our hearts may tell us  
 that there is more to life than our present reality,  
 that we live in a world of hungry ghosts.

Endlessly craving and never satisfied.  
 We have created a maelstrom of data  
 flying around the planet to facilitate more thinking,  
 more ideas about how to fix the world,  
 to fix the problems that only exist because the mind has  
 created them.  
 Thinking has created the whole big mess we're in right now.  
 We wage wars against diseases, enemies and problems.  
 The paradox is that whatever you resist persists.  
 The more you resist something, the stronger it gets.  
 Like exercising a muscle, you are actually strengthening  
 the very thing you want to rid yourself of.  
 So then, what is the alternative to thinking?  
 What other mechanism can humans use to exist on this  
 planet?  
 While Western culture in recent centuries has focused on  
 exploring  
 the physical by using thought and analysis,  
 other ancient cultures have developed equally sophisticated  
 technologies for exploring inner space.  
 It is the loss of our connection to our inner worlds  
 that has created imbalance on our planet.  
 The ancient tenant "know thyself" has been replaced  
 by a desire to experience the outer world of form.  
 Answering the question "who am I?" is not simply a matter  
 of describing what is on your business card.  
 In Buddhism, you are not the content of your consciousness.  
 You are not merely a collection of thoughts or ideas  
 because behind the thoughts is the one who is witnessing the  
 thoughts.  
 The imperative "know thyself" is a Zen koan, an  
 unanswerable riddle.  
 Eventually the mind will become exhausted in trying to find  
 an answer.  
 Like a dog chasing its tail, it is only the ego identity  
 that wants to find an answer, a purpose.  
 The truth of who you are does not need an answer  
 because all questions are created by the egoic mind.  
 You are not your mind.  
 The truth lies not in more answers, but in less questions.  
 As Joseph Campbell said,  
 "I don't believe people are looking for the meaning of life,  
 as much as they are looking for the experience of being  
 alive."  
 When the Buddha was asked, "what are you?" he said  
 simply,  
 "I am awake."  
 What does this mean, to be awake?  
 The Buddha does not say exactly, because of the flowering  
 of  
 each individual life is different.  
 But he does say one thing; it is the end of suffering.  
 Every major religious tradition has a name  
 for the state of being awake.  
 Heaven,  
 Nirvana,  
 or Moksha.  
 A quiet mind is all you need to realize the nature of the  
 stream  
 All else will happen once your mind is quiet.  
 In that stillness, inner energies wake up  
 and work without effort on your part.  
 As the Taoists say, "Chi follows consciousness."  
 By being still one begins to hear the wisdom  
 of the plants and animals.  
 The quiet whispers in dreams,  
 and one learns the subtle mechanism by which  
 those dreams come into material form.

In the Tao te Ching, this kind of living is called "wei wu  
 wei"  
 - "Doing, not doing."  
 The Buddha spoke of the "middle way" as the path  
 that leads to enlightenment.  
 Aristotle described the Golden Mean - the middle  
 between two extremes, as the path of beauty.  
 Not too much effort, but not too little either.  
 Yin and yang in perfect balance.  
 Vedanta's notion of Maya or illusion,  
 is that we do not experience the environment itself,  
 but rather a projection of it created by thoughts.  
 Of course your thoughts let you experience the vibratory  
 world  
 in a certain way, but our inner equanimity need not be  
 contingent  
 on external happenings.  
 The belief in an external world independent of the  
 perceiving subject  
 is fundamental to science.  
 But our senses only give us indirect information.  
 Our notions about this mind-made physical world  
 are always filtered through the senses and therefore always  
 incomplete.  
 There is one field of vibration underlying all of the senses.  
 People with a condition called "synesthesia" sometimes  
 experience  
 this vibratory field in different ways.  
 Synesthetes can see sounds as colors or shapes or associate  
 qualities of one sense with another.  
 Synesthesia refers to a synthesis or intermingling of the  
 senses.  
 The chakras and the senses are like a prism  
 filtering a continuum of vibration.  
 All things in the universe are vibrating  
 but at different rates and frequencies.  
 The Eye of Horus is made up of six symbols,  
 each representing one of the senses.  
 Like the ancient Vedic system,  
 thought is considered to be a sense.  
 Thoughts are received simultaneously  
 as sensations are experienced on the body.  
 They arise from the same vibratory source.  
 Thinking is simply a tool.  
 One of six senses.  
 But we have elevated it to such a high status  
 that we identify ourselves with our thoughts.  
 The fact that we do not identify thinking as one of the six  
 senses  
 is very significant.  
 We are so immersed in thought that trying to explain thought  
 as a sense  
 is like telling a fish about water.  
 Water, what water?  
 In the Upanishads it is said:  
 Not that which the eye can see, but that whereby the eye can  
 see.  
 Know that to be Brahma the eternal and not what people  
 here adore.  
 Not that which the ear can hear, but that whereby the ear can  
 hear.  
 Know that to be Brahma the eternal and not what people  
 here adore.  
 Not that which speech can illuminate, but that by which  
 speech can be illuminated.  
 Know that to be Brahma the eternal and not what people  
 here adore.  
 Not that which the mind can think, but that whereby the  
 mind can think.

Know that to be Brahma the eternal and not what people here adore.  
 In the last decade, great advances have taken place in the area of brain research.  
 Scientists have discovered neuroplasticity - a term which conveys the idea that the physical wiring of the brain changes according to the thoughts moving through it.  
 As Canadian psychologist Donald Hebb put it, "neurons that fire together, wire together."  
 Neurons wire together most when a person is in a state of sustained attention.  
 What this means is that it is possible to direct your own subjective experience of reality.  
 Literally, if your thoughts are ones of fear, worry, anxiety and negativity then you grow the wiring for more of those thoughts to flourish.  
 If you direct your thoughts to be ones of love, compassion, gratitude and joy, you create the wiring for repeating those experiences.  
 But how do we do that if we are surrounded by violence and suffering?  
 Isn't this some kind of delusion or wishful thinking?  
 Neuroplasticity isn't the same as the new age notion that you create your reality by positive thinking.  
 It is actually the same thing that the Buddha taught 2500 years ago.  
 Vipassana Meditation or insight meditation could be described as self-directed neuroplasticity.  
 You accept your reality exactly as it is - as it ACTUALLY is.  
 But you experience it at the root level of sensation, at the vibratory or energetic level without the prejudice or influence of thought.  
 Through sustained attention at the root level of consciousness, the wiring for an entirely different perception of reality is created.  
 We have got it backwards most of the time.  
 We constantly let ideas about the outer world shape our neural networks, but our inner equanimity need not be contingent on external happenings.  
 Circumstances don't matter.  
 Only my state of consciousness matters.  
 Meditation in Sanskrit means to be free of measurement.  
 Free of all comparison.  
 To be free of all becoming.  
 You are not trying to become something else.  
 You are okay with what is.  
 The way to rise above the suffering of the physical realm is to totally embrace it.  
 To say yes to it.  
 So it becomes something within you, rather than you being something within it.  
 How does one live in such a way that consciousness is no longer in conflict with its content?  
 How does one empty the heart of petty ambitions?  
 There must be a total revolution in consciousness.  
 A radical shift in orientation from the outer world to the inner.  
 It is not a revolution brought about by will or effort alone.  
 But also by surrender.  
 Acceptance of reality as it is.  
 The image of Christ's open heart powerfully conveys the idea that one must open to all pain.  
 One must accept ALL if one is to remain open to the evolutionary source.  
 This doesn't mean you become a masochist,

you don't look for pain, but when pain comes, which it inevitably does, you simply accept reality AS IT IS, instead of craving some other reality.  
 The Hawaiians have long believed that it is through the heart that we learn truth.  
 The heart has its own intelligence as distinctly as the brain does.  
 The Egyptians believed that the heart, not the brain, was the source of human wisdom.  
 The heart was considered to be the center of the soul and the personality.  
 It was through the heart that the divine spoke, giving ancient Egyptians knowledge of their true path.  
 This papyrus depicts the "weighing of the heart".  
 It was considered a good thing to go into the afterlife with a light heart.  
 It meant that you had lived well.  
 One universal or archetypal stage that people experience in the process of awakening the heart center is the experience of one's own energy as the energy of the universe.  
 When you allow yourself to feel this love, to be this love, when you connect your inner world with the outer world, then all is one.  
 How does one experience the music of the spheres?  
 How does a heart open?  
 Sri Ramana Maharshi said, "God dwells in you, as you, and you don't have to do anything to be God-realized or self-realized.  
 It is already your true and natural state.  
 Just drop all seeking, turn your attention inward and sacrifice your mind to the one self, radiating in the heart of your very being.  
 For this to be your own presently lived experience, self inquiry is the one direct and immediate way."  
 When you meditate and observe sensations within, your inner aliveness, you are actually observing change.  
 This force of change is the arising and passing away as energy changes form.  
 The degree to which a person has evolved or become enlightened, is the degree to which one has gained the ability to adapt to each moment, or to transmute the constantly changing human stream of circumstances, pain and pleasure into bliss.  
 Leo Tolstoy, author of "War and Peace", said "everyone thinks of changing the world, but nobody thinks of changing him or herself."  
 Darwin said the most important characteristic for the survival of the species is not strength or intelligence, but adaptability to change.  
 One must become adept at adapting.  
 This is the Buddhist teaching of "annica" - everything is arising and passing away, changing.  
 Constantly changing.  
 Suffering exists only because we become attached to a particular form.  
 When you connect to the witnessing part of yourself, with the understanding of annica, bliss arises in the heart.  
 Saints, sages and yogis throughout history unanimously describe one sacred union that occurs in the heart.  
 Whether in the writings of St. John of the Cross, Rumi's poetry,

or the tantric teachings of India,  
 all of these different teachings try to express  
 the subtle mystery of the heart.  
 In the heart is the union of Shiva and Shakti.  
 Masculine penetration into the spiral of life  
 and feminine surrender to change.  
 Witnessing  
 and unconditional acceptance of all that is.  
 In order to open your heart,  
 you must open yourself to change.  
 To live in the seemingly solid world,  
 dance with it,  
 engage with it,  
 live fully,  
 love fully,  
 but yet know that it is impermanent  
 and that ultimately all forms dissolve and change.  
 Bliss is the energy that responds to stillness.  
 It comes from emptying consciousness of all content.  
 The content of this bliss energy born of stillness IS  
 consciousness.  
 A new consciousness of the heart.  
 A consciousness that is connected to ALL that IS.

#### **7. SRT Samadhi - Film Trailer 9 minute excerpt from film with English subtitles**

"If you hold this feeling of 'I' long enough and strongly enough the false 'I' will vanish, leaving only the unbroken awareness of the real, immanent 'I', or consciousness itself."  
 ~ Sri Ramana Maharshi  
 'Samadhi' is an ancient Sanskrit word that means 'union'.  
 It is union of the individual persona, the egoic self,  
 which something greater,  
 something unfathomable to the mind.  
 Samadhi is a surrendering...  
 ... a humbling of individual mind to universal mind.  
 The purpose of all meditation, yoga, prayer  
 and all spiritual attainment, is Samadhi.  
 In the language of the Christian mystics  
 it is humbling oneself before God.  
 Samadhi is realized through what the Buddha called the  
 middle way  
 or what in Taoism is called the balance of yin and yang.  
 In the yogic traditions it is called the marriage of Shiva and  
 Shakti.  
 When Samadhi is perfect, it is wisdom of the great reality.  
 Prajna, or panna  
 An understanding of the relationship between form and  
 emptiness,  
 relative and absolute.  
 It is a coming into one's true nature.  
 Samadhi begins with a leap into the unknown.  
 In order to realize Samadhi,  
 one must turn consciousness away from all known objects,  
 from all external phenomena,  
 conditioned thoughts and sensations  
 towards consciousness itself.  
 Towards the inner source,  
 the heart or essence of one's being.  
 This source is not a thing.  
 It is emptiness or stillness itself.  
 It is an emptiness which is the source of all things.  
 The great womb of creation  
 pregnant with all possibilities.  
 This union cannot be understood with the limited individual  
 mind.  
 It is only directly realized when the mind becomes still.  
 There is no self that awakens.  
 There is no "you" that awakens.

What you are awakening from is the illusion of the separate  
 self.  
 From the dream of a limited "you".  
 The world that you now think you are living in  
 is actually YOU.  
 It is your higher self,  
 or the selfless self;  
 Annata.... NO SELF.  
 Samadhi is so simple that when you are told what it is  
 and how to realize it  
 your mind will always miss it  
 because the mind is what needs to stop before it is realized.  
 It is not a 'happening' at all.  
 It is the cessation or surrender  
 of individual mind to higher mind or BIG mind.  
 The most concise teaching of Samadhi is perhaps found in  
 this phrase:  
 "Be still and know."  
 How can we use words and images to convey stillness?  
 How can we convey silence by making noise?  
 Rather than talking about Samadhi as an intellectual concept  
 this film is a radical call to INACTION.  
 A call to stillness.  
 A call to meditation and inner silence.  
 A call to STOP.  
 Stop everything that is driven by the pathological egoic  
 mind.  
 Be still and know.  
 No one can tell you what will emerge from the stillness.  
 It is a call to act from the spiritual heart.  
 Samadhi is not some mystical 'altered' state of being.  
 It is simply one's natural state of presence,  
 of consciousness unmediated by thought,  
 unmediated by an egoic identity.  
 Most of humanity is in an altered state all the time...  
 A state of egoic identification with form and thought.  
 When one is in a state of natural presence and non-resistance  
 prana flows more freely through the inner world  
 This pranic stream which is prior to the nervous system  
 prior to the senses and thinking  
 becomes a new interface with reality.  
 Literally a new level of consciousness  
 or new way of being in the world.  
 It is through the ancient teaching of Samadhi  
 that humanity will begin to understand the common source  
 of all religions  
 and to come into alignment once again with the spiral of life,  
 Great Spirit, Dhamma, or the Tao.  
 Samadhi is the "gateless gate"  
 the "pathless path"  
 and it is the end of identification with the self structure  
 which separates our inner and outer worlds.

#### **8. SRT Samadhi Movie, 2017 - Part 1 - Maya, the Illusion of the Self with English subtitles**

Samadhi  
 is an ancient Sanskrit word, for which there is no modern  
 equivalent.  
 There is a fundamental challenge with making a film about  
 Samadhi.  
 Samadhi points to something that can't be conveyed on the  
 level of mind.  
 This film is simply the outer manifestation of my own inner  
 journey.  
 The intention is not to teach you about Samadhi, or provide  
 information for your mind, but  
 to inspire you to directly discover your true nature.  
 Samadhi is relevant now more than ever.

We are at a time in history where we have not only forgotten Samadhi, but we have forgotten what we forgot. This forgetting is Maya, the illusion of the self. As humans most of us live immersed in our daily lives, with little thought of who we are, why we are here, or where we're going. Most of us have never realized the true self, the soul or what the Buddha called annata - that which is beyond name and form, beyond thinking. As a result we believe we are these limited bodies. We live in fear, either conscious or unconscious, that the limited self structure that we are identified with, will die. In today's world the vast majority of people who are engaged in religious or spiritual practices such as yoga, prayer, meditation, chanting or any kind of ritual, are practicing techniques which are conditioned. Which means they are just part of the ego construct. The seeking and the activity isn't the problem- thinking you have found the answer in some external form is the problem. Spirituality in its most common form is no different than the pathological thinking that is going on everywhere. It is a further agitation of the mind. More human doing, as opposed to human being. The ego construct wants more money, more power, more love, more of everything. Those on the so-called spiritual path desire to be more spiritual, more awake, more equanimous, more peaceful, more enlightened. The danger for you watching this film is that your mind will want to acquire Samadhi . Even more dangerous is that your mind might think it has acquired Samadhi. Whenever there is a desire to attain something you can be sure that it is the ego construct at work. Samadhi is not about attaining or adding anything to yourself. To realize Samadhi is to learn to die before you die. Life and death are like yin and yang- an inseparable continuum. Endlessly unfolding, with no beginning and no end. When we push away death, we also push away life. When you experience the truth directly of who you are, there is no longer fear of life or death. We are told who we are by our society and our culture, and at the same - time we are slaves to the deeper unconscious biological craving and aversion that governs our choices. The ego construct is nothing more than the impulse to repeat. It is simply the path that energy once took and the tendency for the energy to take that path again, whether it is positive or negative for the organism. There are endless levels of memory or mind, spirals within spirals. When your consciousness identifies with this mind or ego construct, it ties you to social conditioning, which you could call the matrix. There are aspects of the ego that we can be conscious of, but it is the unconscious, the archaic wiring, the primal existential fears, that are actually driving the whole machine.

Endless patterns of grasping towards pleasure and avoidance of pain are sublimated into pathological behaviours .... our work.... our relationships.... our beliefs, our very thoughts, and our whole way of living. Like cattle, most humans live and die in passive subjugation, feeding their lives to the matrix. We live lives locked into narrow patterns. Lives often filled with great suffering, and it never occurs to us that we can actually become free. It is possible to let go of the life that has been inherited from the past, to live the one that is waiting to come forth through the inner world. We were all born into this world with biological conditioned structures, but without self awareness. Often when you look into a young child's eyes there is no trace of self, only luminous emptiness. The person one grows into is a mask worn over consciousness. Shakespeare said, "All the world's a stage, and all the men and women merely players". In an awakened individual, consciousness shines through the personality, through the mask. When you are awake, you don't become identified with your character. You don't believe that you are the masks that you are wearing. But nor do you give up playing a role. When we are identified with our character, our persona this is Maya, the illusion of the self. Samadhi is awakening from the dream of your character in the play of life. Twenty-four hundred years after Plato wrote the Republic, humanity is still making its way out of Plato's cave. In fact we may be more transfixed by illusions than ever. Plato had Socrates describe a group of people who lived chained in a cave all of their lives, facing a blank wall. All they could see were shadows projected on the wall by the things passing in front of a fire which was behind them. This puppet show becomes their world. According to Socrates, the shadows were as close as the prisoners would ever get to seeing reality. Even after being told about the outside world they continued to believe that the shadows were all that is. Even if they suspected there was something more they were unwilling to leave what was familiar. Humanity today is like the people who have only seen the shadows on the cave wall. The shadows are analogous to our thoughts. The world of thinking is the only world that we know. But there is another world that is beyond thinking. Beyond the dualistic mind. Are you willing to leave the cave, to leave all that you have known to find out the truth of who you are? In order to experience Samadhi it is necessary to turn attention away from the shadows, away from the thoughts towards the light. When a person is only used to darkness then they must gradually become accustomed to the light.

Like acclimatizing to any new paradigm it takes time and effort, and a willingness to explore the new, as well as shed the old. The mind can be likened to a trap for consciousness, a labyrinth or a prison. It is not that you are in prison, you are the prison. The prison is an illusion. If you are identified with an illusory self, then you are asleep. Once you are aware of the prison, if you fight to get out of the illusion, then you are treating the illusion as if it is real and you still remain asleep, except now the dream becomes a nightmare. You will be chasing and running from shadows forever. Samadhi is awakening from the dream of the separate self or the egoic construct. Samadhi is awakening from identification with the prison that I call me. You can never actually be free, because wherever you go your prison is there. Awakening is not about get rid of the mind or the matrix, on the contrary; when you are not identified with it, then you can experience the play of life more fully, enjoying the show as it is, without craving or fear. In the ancient teachings this was called the divine game of Leila: the game of playing in duality. Human consciousness is a continuum. On one extreme, humans are identified with the material self. On the other extreme is Samadhi, the cessation of self. Every step we take on the continuum towards Samadhi, brings less suffering. Less suffering does not mean life is free from pain. Samadhi is beyond the duality of pain and pleasure. What it means is that there is less mind, less self creating resistance to whatever unfolds and that resistance is what creates suffering. Realizing Samadhi even once allows you to see what is at the other end of the continuum. To see that there is something other than the material world and self interest. When there is an actual cessation of the self structure in Samadhi there is no egoic thought, no self, no duality yet there is still the I am, annata or no self. In that emptiness is the dawn of prajna or wisdom- the understanding that the immanent self is far beyond the play of duality, beyond the entire continuum. The immanent self is timeless, unchanging, always now. Enlightenment is the merging of the primordial spiral, the ever-changing manifested world or lotus in which time unfolds, with your timeless being. Your inner wiring grows like an ever-unfolding flower as you disidentify with the self, becoming a living bridge between the world of time and the timeless. Merely realizing the immanent self is only the beginning of one's path. Most people will have to experience and lose Samadhi countless times in meditation before they are able to integrate it into other facets of life. It is not unusual to have profound insights into the nature of your being during meditation or self inquiry, only to find yourself once again falling back into old patterns, forgetting the truth of who you are.

To realize that stillness or emptiness in every facet of life, every facet of one's self, is to become emptiness dancing as all things. Stillness is not something separate from movement. It is not opposite to movement. In Samadhi stillness is recognized to be identical with movement, form is identical to emptiness. This is nonsensical to the mind because mind is the coming into being of duality. Rene Descartes, the father of western philosophy, is famous for the saying "I think therefore I am". No other phrase more clearly encapsulates the fall of civilisation and the full scale identification with the shadows on the cave wall. Descartes' error, like the error of almost all humans, was the equating of fundamental being with thinking. At the beginning of his most famous treatise, Descartes wrote that almost everything can be called into doubt; he can doubt his senses, and even his thoughts. Likewise in the Kalama Sutra the Buddha said that in order to ascertain the truth, one must doubt all traditions, scriptures, teachings and all of the content of one's mind and senses. Both of these men started with great scepticism, but the difference was that Descartes stopped inquiring at the level of thinking, while the Buddha went deeper- he penetrated beyond the deepest levels of the mind. Maybe if Descartes had gone beyond his thinking mind, he would have realized his true nature and Western consciousness would be very different today. Instead, Descartes described the possibility of an evil demon that could be keeping us under a veil of illusion. Descartes did not recognize this evil demon for what it was. As in the movie the Matrix, we could all be hooked up to some elaborate program feeding us an illusory dream world. In the movie, humans lived out their lives in the matrix, while on another level they were merely batteries, feeding their life force to the machines which used their energy for their own agenda. People always want to blame something outside of themselves for the state of the world or for their own unhappiness. Whether it is a person, a particular group or country, religion or some kind of controlling Illuminati like Descartes' evil demon, or the sentient machines in the Matrix. Ironically, the demon that Descartes envisioned was the very thing that he defined himself by. When you realize Samadhi, it becomes clear that there is a controller, there is a machine, and evil demon leaching your life day after day. The machine is you. Your self structure is made up of many little conditioned sub-programs or little bosses. One little boss that craves food, another craves money, another status, position, power, sex, intimacy. Another wants consciousness or attention from others. The desires are literally endless and can never be satisfied.

We spend a lot of our time and energy decorating our prisons, succumbing to pressures to improve our masks, and feeding the little bosses, making them more powerful.

Like drug addicts, the more we try to satisfy the little bosses, the more we end up craving.

The path to freedom is not self improvement, or somehow satisfying the self's agenda, but it's a dropping of the self's agenda altogether.

Some people fear that awakening their true nature will mean that they lose their individuality and enjoyment of life.

Actually, the opposite is true; the unique individuation of the soul can only be expressed when the conditioned self is overcome.

Because we remain asleep in the matrix most of us never find out what the soul actually wants to express.

The path to Samadhi involves meditation, which is both observing the conditioned self; that which changes, and realizing your true nature; that which does not change.

When you come to your still point, the source of your being, then you await further instructions without any insistence on how your outer world has to change.

Not my will, but higher will be done.

If the mind only tries to change the outer world to conform with some idea of what you think the path should be, it is like trying to change the image in a mirror by manipulating the reflection.

To make the image in a mirror smile you obviously can't manipulate the reflection, you have to realize the you that is the authentic source of the reflection.

Once you realize the authentic self, it doesn't mean that anything on the outside necessarily needs to change.

What changes is the conscious, intelligent, inner energy or prana which is freed from conditioned patterns and becomes available to be directed by the soul.

You can only become aware of the soul's purpose when you are able to watch the conditioned self and its endless pursuits, and let them go.

In Greek mythology, it was said that the gods condemned Sisyphus to repeat a meaningless task for all eternity.

His task was to endlessly push a boulder up a mountain, only to have it roll down again.

The French existentialist and Nobel Prize winning author, Albert Camus, saw the situation of Sisyphus as a metaphor for humanity.

He asked the question, 'How can we find meaning in this absurd existence?'

As humans we are toiling endlessly, building for a tomorrow that never arrives, and then we die.

If we truly realize this truth then we will either go mad if we are identified with our egoic personas, or we will awaken and become free.

We can never succeed in the outer struggle, because it is just a reflection of our inner world.

The cosmic joke, the absurdity of the situation becomes clear when there is a complete and

utter failure of the egoic self to awaken through its futile pursuits.

In Zen there is a saying, "Before enlightenment chop wood, carry water. After enlightenment chop wood, carry water".

Before enlightenment one must roll the ball up the hill, after enlightenment one must also roll the ball up the hill.

What has changed?

The inner resistance to what is.

The struggle has been dropped, or rather the one who struggles has been realized to be illusory.

The individual will or individual mind and divine will, or higher mind, are aligned.

Samadhi is ultimately a dropping of all inner resistance - to all changing phenomena, without exception.

The one who is able to realize inner peace, irrespective of circumstance has attained true Samadhi.

You drop resistance not because you condone one thing or another, but so that your inner freedom is not contingent on the outer.

It's important to note that when we accept reality as it is, it doesn't necessarily mean that we stop taking action in the world, or we become meditating pacifists.

Actually the opposite can be true; when we're free to act without being driven by unconscious motives, then it is possible to act in alignment with the Tao, with the full force of our inner energy behind us.

Many will argue that in order to change the world and bring about peace we need to fight harder against our perceived enemies.

Fighting for peace is like shouting for silence; it just creates more of what you don't want.

These days there is a war against everything: a war against terror, a war against disease, a war against hunger.

Every war is actually a war against ourselves.

The fight is part of a collective delusion.

We say that we want peace, but we continue to elect leaders who engage in war.

We lie to ourselves saying that we are for human rights, but continue to buy products made in sweatshops.

We say we want clean air, but we continue to pollute.

We want science to cure us of cancer but won't change our self-destructive habitual behaviours that make us more likely to be sick.

We delude ourselves that we are promoting a better life.

We don't want to see our hidden parts that are condoning suffering and death.

The belief that we can win a war against cancer, hunger, terror, or any enemy that was created by our own thinking and behaviour, actually lets us continue to delude ourselves that we don't have to change the way that we operate on this planet.

The inner world is where the revolution must first take place.

Only when we can directly feel the spiral of life within will the outer world come into alignment with the Tao.

Until then, anything we do will add to the chaos already created by the mind.

War and peace arise together in an endless dance; they are one continuum.

One half cannot exist without the other.  
 Just as light cannot exist without dark, and up cannot exist without down.  
 The world seems to want light without darkness, fullness without emptiness, happiness without sadness.  
 The more the mind gets involved, the more fragmented the world becomes.  
 Every solution that comes from the egoic mind is driven by the idea that there is a problem, and the solution becomes an even greater problem than what it was trying to solve.  
 What you resist persists.  
 Human ingenuity creates new antibiotics only to find nature getting more cunning as bacteria gets stronger.  
 Despite our best efforts in the ongoing fight, the prevalence of cancer is actually increasing, the number of hungry people in the world steadily grows, the number of terrorist attacks worldwide continues to rise.  
 What's wrong with our approach?  
 Like the Sorcerer's Apprentice from Goethe's poem, we have taken hold of a great power, but do not have the wisdom to wield it.  
 The problem is that we do not understand the tool that we are using.  
 We do not understand the human mind and its proper role and purpose.  
 The crisis is born of the limited conditioned way in which we think, the way we feel and experience life.  
 Our rationalism has robbed us of our ability to recognize and experience the wisdom of many ancient cultures.  
 Our egoic thinking has robbed us of the ability to feel the depth and profound sacredness of life, the numinosity of life, and to realize entirely different levels of consciousness, which are now almost lost to humanity.  
 In the ancient Egyptian tradition, Neters were archetypal forms whose characteristics could be embodied by those who purified their physical and spiritual bodies in such a way that they were fit to house higher consciousnesses.  
 The original Neter, or the divine principle of this wisdom was known as Thoth or Tehuti.  
 Often depicted as a scribe with the head of a bird or Ibis, and represented the origin of all knowledge and wisdom.  
 Thoth could be described as the cosmic principle of thinking or thought.  
 Thoth gave us language, concepts, writing, mathematics, and all the arts and manifestations of the mind.  
 Only those who had gone through special training were allowed to access Thoth's sacred knowledge.  
 The book of Thoth is not a physical book, but is the wisdom of the akashic or etheric realm.  
 Legend tells that Thoth's knowledge was deeply hidden in a secret place within every human being, and was protected by a golden serpent.  
 The archetypal or perennial myth of the serpent or dragon guarding a treasure is one that permeates many cultures and has been called by names such as kundalini shakti, chi, holy spirit, and inner energy.

The golden serpent is the egoic construct which is bound in the inner energies and until it is mastered and overcome, the soul will never be able to attain true wisdom.  
 It was said that the book of Thoth brought nothing but suffering to any individual who read it, even though they would find the secrets of the gods themselves and all that is hidden within the stars.  
 What must be understood is that the book brought suffering to any individual who read it, any ego that tried to control it.  
 In the Egyptian tradition awakened consciousness was represented by Osiris.  
 Without this awakened consciousness, any knowledge or understanding obtained by the limited self would be dangerous, disconnected from higher wisdom.  
 The eye of Horus had to be open.  
 The esoteric meaning that we find here is similar to the more familiar story of "the fall" in the garden of Eden.  
 The book of Thoth parallels the book of knowledge of good and evil whose fruit Adam and Eve were tempted to eat.  
 Humanity of course has already eaten the forbidden fruit, already opened the book of Thoth, and has been cast out of the garden.  
 The serpent is a metaphor for the primordial spiral that extends from the microcosm to the macrocosm.  
 Today the serpent is living as you.  
 It is the egoic mind expressed as the manifested world.  
 We have never before had access to so much knowledge.  
 We have gone deep into the material world, even finding the so-called God particle, but we have never been more limited, more ignorant of who we are, how to live, and we do not understand the mechanism by which we create suffering.  
 Our thinking has created the world as it is now.  
 Whenever we label something as good or bad, or create preference in our mind it is due to the coming into being of egoic structures or self interests.  
 The solution is not to fight for peace or conquer nature, but to simply recognize the truth; that the very existence of the ego structure creates duality, a split between self and other, mine and yours, man and nature, inner and outer.  
 The ego is violence; it requires a barrier, a boundary from the other in order to be.  
 Without ego there is no war against anything.  
 There is no hubris, there is no overreaching nature to create profit.  
 These external crises in our world reflect a serious inner crises; we don't know who we are.  
 We are completely identified with our egoic identities, consumed by fears and are cut off from our true nature.  
 Races, religions, countries, political affiliations, any group that we belong to, all reinforce our egoic identities.  
 Almost every group that exists on the planet today wants to claim its perspective as true and correct, as we do on an individual level.  
 By claiming the truth as its own, the group perpetuates its own existence in the same way that an ego or self structure defines itself against other.

Now more than ever different realities and polarized belief systems are co-existing on earth.

It is possible for different people to experience completely different thoughts and emotional reactions to the very same external phenomena.

In the same way, samsara and nirvana, heaven and hell, are two different dimensions occupying the very same world.

An event that may appear apocalyptic to one person, could be seen as a blessing to another.

So what is becoming obvious is that your external circumstances don't have to affect your inner world in any particular way.

To realize Samadhi is to become a self-propelled wheel, to become autonomous, a universe unto oneself.

Your experience of life is not contingent on changing phenomena.

An analogy can be made with Metatron's cube.

Metatron is mentioned in various ancient Christian, Islamic and Jewish texts, and is archetypally related to the Egyptian Neter Thoth, as well as Hermes Trismegistus of Greece.

Metatron is intimately connected with the tetragrammaton. The tetragrammaton is the fundamental geometric pattern, the template or primordial emanation of physical reality, which has been called the word of God or Logos.

Here we see a two dimensional representation of the figure, but if you look a certain way, you see a three D cube.

When you see the cube, nothing has changed in the figure, but your mind has added a new dimension to your seeing.

Dimensionality or one's perspective is simply a matter of becoming habituated to a new way of perceiving the world.

Upon realizing Samadhi we become free of perspective, or free to create new perspectives, because there is no self invested in or attached to a particular viewpoint.

The greatest minds in human history have often pointed to levels of thought beyond the limited self structure.

Einstein said "The true measure of a human being is determined primarily by the measure and sense in which he has attained liberation from the self."

So it's not that thinking and the existence of the self is bad, thinking is a wonderful tool when the mind is in service to the heart.

In Vedanta it is said that the mind makes a good servant but a poor master.

The ego perpetually filters reality through language and labels, and is constantly judging.

Preferring one thing over another.

When the mind and senses are your master, they will create endless suffering, endless craving and aversion, locking us into the matrix of thinking.

If you want to realize Samadhi, do not judge your thoughts as good or bad, but find out

who you are prior to thought, prior to the senses.

When all labels are dropped then it is possible to see things as they are.

The moment a child is told what a bird is, if they believe what they're told then they never see a bird again.

They only see their thoughts.

Most people think that they are free, conscious and awake.

If you believe you are already awake, then why would you do the difficult work to attain what you believe you already have?

Before it becomes possible to awaken, it is necessary to accept that you are asleep, living in the matrix.

Examine your life honestly, without lying to yourself.

Are you able to stop your robotic, repetitive life patterns if you want to?

Can you stop seeking pleasure and avoiding pain, are you addicted to certain foods, activities, pastimes?

Are you constantly judging, blaming, criticizing yourself and others?

Does your mind incessantly seek out stimulus, or are you completely fulfilled just being in silence?

Do you react to how people think about you?

Are you seeking approval, positive reinforcement?

Do you somehow sabotage situations in your life?

Most people will experience their lives the same way today as they will tomorrow and a year from now, and ten years from now.

When you begin to observe your robot-like nature you become more awake.

You begin to recognize the depth of the problem.

You are completely and utterly asleep, lost in a dream.

Like the inhabitants of Plato's cave, most who hear this truth will not be willing or capable of changing their lives because they are attached to their familiar patterns.

We go to great lengths justifying our patterns, burying our heads in the sand rather than facing the truth.

We want our saviours, but we are not willing to get up on the cross ourselves.

What are you willing to pay to be free?

Realize that if you change your inner world, you must be prepared to change the outer life.

Your old structure and your old identity must become the dead soil out of which new growth comes.

The first step to awakening is to realize that we are identified with the matrix of the human mind, with the mask.

Something within us must hear this truth and be roused from its slumber.

There is a part of you, something timeless, that has always known the truth.

The matrix of the mind distracts us, entertains us, keeps us endlessly doing, consuming, grasping,

in a cycle of craving and aversion with constantly changing forms, keeping us from the flowering

of our consciousness, from our evolutionary birthright which is Samadhi.

Pathological thinking is what passes for normal life.

Your divine essence has become enslaved, identified with the limited self structure.

The great wisdom, the truth of who you are is buried deep within your being.

J. Krishnamurti said, "It is no measure of one's health to be well adjusted to a profoundly sick society."

Identification with the egoic mind is the sickness and Samadhi is the cure.

The saints, sages and awakened beings throughout history have all learned the wisdom of self-surrender.

How is it possible to realize the true self?

When you peer through the veil of Maya, and let go of the illusory self, what is left?

### **9. SRT Samadhi - Guided Meditation Series - Intro with English subtitles**

These guided meditations have been created to be used freely by everyone.

They reflect some of the core practices at the Samadhi Center and are just some of the many techniques that may be practiced to move people in the direction of Samadhi. I should point out that it may take many years to develop the concentration and equanimity required to reach that to which the meditations point. Be patient, determined and most of all be equanimous with where you are on your journey, because ultimately the path is the destination.

There are two aspects or you could say two dimensions within meditation.

There's the dimension of changing phenomena, which is generally thoughts sensations and feelings. And there's the dimension of consciousness the one that is witnessing the phenomena- you could call these two aspects mindfulness and mind emptiness or yin and yang. There are meditation techniques where you're doing something, and there's that part of the meditation which is beyond technique beyond all doing. Together these two parts of meditation, when in balance, are like the wings of a bird that carry you toward Samadhi. Yin and yang, mindfulness and mind emptiness, must be in balance the way the spiral of a hurricane is in balance around the stillness in the center.

The stillness within the spiral or the Jewel in the Lotus is a perfect symbol for meditation and Samadhi.

The first dimension of meditation we will talk about is the yin aspect. It is the feminine aspect; surrendering opening to the changing phenomena or energy of life. It's allowing, being equanimous. What is it is an effortless letting go.

The yang aspect of meditation is concentrating the mind, focusing single pointedly. The yang aspect is the witnessing stillness in the center of the spiral, while the yin aspect is everything that is constantly changing.

Both are practiced simultaneously. There's an aspect of meditation that is effortless, and an aspect that's effortful. Both are practiced at once and even though this may seem contradictory it is not. Mindfulness and mind emptiness, effort and non-effort are practiced until they become one. Or more precisely as they say in Zen: not one not two.

You simultaneously cultivate the power of total focus and concentration along with deep surrender, relaxing into the moment. Your effort to stay present becomes so great that it's a complete surrender of your being, and your

effortless surrender to the moment is so complete that it becomes continuous presence.

There are literally hundreds of meditation techniques, but all techniques regardless of the tradition serve to cultivate two things: your ability to concentrate or stay present without the mind wandering, and your ability to develop equanimity or inner surrender. In this way we purify the senses we purify ourselves of sankaras or conditioned patterns. We'll start with the technique of observing the breath the classic technique taught by the Buddha.

Before you begin meditation, stretching can be helpful to prepare the body for long periods of sitting. If your mind is very busy, chanting can be a great way to focus and orient your consciousness inward. Do whatever works to get yourself into a relaxed peaceful and concentrated state.

Turn off your phone and anything that could potentially distract you. Make an intention to meditate continuously, uninterruptedly for whatever length of time you feel comfortable with.

Observing the breath is extremely simple- the simplest thing, but surprisingly difficult to do.

Sit as comfortably as possible on a cushion, meditation bench or chair. Your spine should be straight so that energy can flow freely up it. An upright spine brings an alertness in the body. Once your spine is upright, relax the rest of

your body. Pick a position for your hands such as laying them on your knees. Always start with a beginner's mind let go of all ideas about meditation, and just observe the breath directly without thought as if you've never noticed it before. If you are new to this try to sit for 15 minutes and work your way up to an hour.

If you are an experienced meditator try to sit for as long as you can.

There are three guided meditation audio files. The guided meditations should not be thought of as separate practices or separate techniques. Each guided meditation will simply involve a deepening of the awareness of the breath.

Once you've cultivated a greater degree of concentration and equanimity then move to the next guided meditation and see how it feels. You may want to use this guided meditation for the first while until you become familiar with the practice, and eventually you can sit in silence without instruction.

### **10. SRT 1 Samadhi - Guided Meditation 1- Breath as the Bridge with English subtitles**

Start with a calm and peaceful mind.

Relaxing deeply, yet being completely alert and present.

Your outer posture should remain strong, but not rigid.

Relaxed, but not swamping.

Observe the natural breath.  
 During this meditation,  
 do not try to change or manipulate the breath in any way.  
 You are simply observing this one thing that is already  
 happening.  
 Breath is happening,  
 you are just noticing it  
 Cultivating the skills of concentration  
 and allowing.  
 As you observe the breath,  
 don't be surprised or frustrated when your mind wanders.  
 As soon as you notice the mind has wandered,  
 bring it back to the breath.  
 Remain relaxed.  
 The mind will wander,  
 and you will bring it back to the breath.  
 This is the meditation.  
 Sometimes you might get lost in thoughts for a while.  
 The practice is to become disinterested in any thought;  
 planning,  
 remembering,  
 worrying,  
 fantasizing.  
 Regardless of what type of thought comes up,  
 just let it go, without judgement.  
 You may experience thoughts, that are judging your  
 meditation,  
 or judging your present experience, as being good or bad.  
 Just let them go.  
 As you sit for a period of time,  
 hindrances will arise.  
 Hindrances can come in the form of sleepiness,  
 or restlessness,  
 maybe boredom,  
 or pain and discomfort in the body.  
 When attention is diverted to any particular phenomena,  
 the practice is to be equanimous with what is.  
 Simply, let it be as it is,  
 and return to the breath.  
 Sometimes, if pain becomes too great,  
 it may be necessary to adjust your position.  
 But with practice,  
 your capacity to work with the hindrances will develop.  
 You may notice, that moving away from your pain,  
 sometimes makes it come back even stronger.  
 Allowing pain to be as it is,  
 opening to it fully,  
 lets it arise,  
 express itself,  
 and pass away.  
 Paradoxically,  
 the way out of pain, is to go into it and experience it fully.  
 Another form of hindrance,  
 is wanting or expecting something to happen.  
 Sometimes, blissful feelings will arise,  
 and the mind will try to cling to these experiences,  
 or recreate them.  
 The same thing that applies to unpleasant sensations,  
 applies to pleasant sensations.  
 Allow them to be as they are,  
 relaxing into the moment,  
 and always bringing focus back to the breath.  
 Do not look left or right.  
 Only see your meditation object, the breath.  
 Observe the pulsation of the breath,  
 the in and the out,  
 expansion and contraction.  
 Be sharp,  
 lucid,

present.  
 Simply, abide with the natural breath.  
 The mind may want to do something more interesting.  
 Don't let it become dull and repetitive.  
 Feel the aliveness of the breath.  
 Go into it.  
 Notice every sensation,  
 connected to the breath.  
 From gross sensations,  
 to the most subtle.  
 When you observe the breath,  
 maybe you will notice more air going in one nostril than  
 another.  
 Maybe there is a tightness somewhere in the body,  
 constricting the breath.  
 Maybe in the Hara area,  
 the center located approximately two inches below the navel.  
 Or in the heart area,  
 or in the throat,  
 or any part of the body.  
 Simply notice,  
 and allow it to be as it is.  
 Notice how the stomach rises and falls.  
 Is it deep or shallow?  
 Is it changing in quality?  
 Is it sometimes deep,  
 or sometimes shallow?  
 Is it smooth and fluid,  
 or is it choppy?  
 It does not matter what you find,  
 just notice.  
 Don't try to manipulate the breath.  
 Is the air going in the nostrils cooler than the air going out?  
 Maybe there is a tickling sensation at the the nostrils.  
 Can you feel the pulse of the breath?  
 Like waves rising and falling on the ocean.  
 Let the breath be free.  
 Let it change,  
 grow and evolve if it wants to.  
 Let it become subtle,  
 or disappear completely, if it wants to.  
 Don't miss the changes,  
 notice them,  
 no matter how subtle.  
 Continue observing,  
 patiently,  
 persistently.  
 It may take some time and practice,  
 to be able to stay with the breath without the mind  
 wandering.  
 In deep meditation,  
 the flow of concentration is continuous,  
 like the flow of oil being poured in a continuous stream.  
 Egoic thoughts are interruptions,  
 in the flow of concentration towards the breath.  
 Don't push away these thoughts.  
 Don't repress them,  
 or they will just come back in a different form.  
 But at the same time, don't become interested in the  
 thoughts.  
 Otherwise, you will soon be daydreaming.  
 The middle-way is; neither pushing away,  
 nor grasping.  
 Just observe the breath,  
 and the thoughts will settle down on their own.  
 They will lose power.  
 The patterns of thinking will gradually lose energy,  
 when you don't feed them your consciousness.  
 Don't feed the mind.

You are using concentration on the breath,  
to divert the energy away from the mind patterns.  
The breath can move unconsciously,  
when it is not observed.  
Or, it can move consciously.  
Notice if the breath changes when you put your attention on it.  
Notice any subtle change, when you bring consciousness to your breath.  
Conscious breath is Pranic breath.  
It is alive breath.  
When you focus continuously on the breath,  
your inner energy might begin to increase.  
This may generate friction,  
or some comfortableness.  
It may increase whatever patterns are in play.  
You may experience friction  
between your intention to stay with the breath,  
and the old patterns of the mind.  
This friction may make you want to move,  
to interrupt the meditation process.  
But know that this friction is integral to meditation.  
It is the friction that creates the fire, that burns up the self.  
It is the alchemy that transmutes the duality of your pain and pleasure,  
into Samadhi.  
Always be surrendering.  
Always be present.  
Let the breath anchor you in the now.  
Let the breath ground you.  
If you want to gain mastery over the mind,  
master the breath.  
There is only one breath,  
the breath that happens now.  
Let the breath take you deep into your being.  
Dive deep into the ocean of breath,  
of inner energy,  
into the Pranic stream.  
If your mind has wandered,  
if some thought has interrupted the continuous awareness of the breath,  
the moment you notice it,  
you will actually be back at the breath.  
There is actually no doing,  
when you return to the breath.  
You don't do anything to return to the breath.  
You are simply noticing what the mind is already doing,  
and letting it go.  
The breath is profound,  
mysterious,  
but we take it for granted.  
We don't really inhabit the breath.  
We don't really feel the breath.  
Like most things, we perceive only our thoughts about it,  
not the breath itself.  
Concentration  
and deep surrender.  
These are the two dimensions of meditation.  
Be patient,  
focused,  
remain aware,  
remain equanimous,  
relaxing,  
present...

### 11. SRT Samadhi - Guided Meditation 2- The Hindrances with English subtitles

People often get frustrated when the hindrances arise and they feel that they're doing something wrong in their meditation.  
It's important to understand that the hindrances manifest because you are working correctly.  
They are a necessary part of excavating to the deeper levels of mind.  
The practice is not to try and get rid of the hindrances, but to form the correct relationship to them.  
Any time you try to get rid of something in your meditation you'll just create more aversion,  
more activity in the mind, and more suffering.  
The practice is always letting everything be AS IT IS.  
But often we don't realize what IS because it's unconscious.  
Sometimes a technique is a useful tool to penetrate into the deeper layers of the mind.  
The practice of staying single pointedly on the meditation object,  
the breath,  
always includes being equanimous with whatever arises.  
But sometimes  
one or more of the hindrances will continue to distract you,  
to the point where there's a  
total inability to stay with the meditation object, or to be equanimous. A  
pain may be so persistent that it actually becomes your meditation object, whether you want it to or not.  
Or perhaps extreme sleepiness or haziness, or mind fog keeps you from being present.  
Maybe your thoughts are so persistent that you are lost in thoughts and daydreams most of the time.  
If one of the hindrances has completely overtaken your ability to focus on the breath, that's okay, it happens.  
Acknowledge that it has happened, and acknowledge that is become your new meditation object.  
Accept it and be equanimous with it.  
Pain, tiredness or thoughts can only overtake your meditation practice  
if there are aspects to them that are unconscious.  
True meditation is never engaging in any type of doing.  
But rather it is penetrating into or witnessing what the mind is already doing,  
making the unconscious processes conscious.  
The practice is to remain present with what is, and to remain nonreactive.  
That is you remain equanimous, in a state of deep surrender or deep inner non-resistance,  
aware of sensations at the subtlest level,  
prior to thinking,  
prior to the formation of preference of 'this over that'.  
The correct relationship to anything that arises in meditation is  
actually to see it not as a problem or hindrance at all,  
but as simply part of the phenomena of  
meditation, to  
see all phenomena as ultimately empty.  
... to have no investment in anything one way or another.  
The ego or self structure is made up of thoughts and feelings that we usually characterized as good or bad.  
The ego is a collection of preferences which are nothing but the result of incomplete  
experiences  
which are stored in the unconscious as memories.  
The ego is a collection of wiring in the mind and body.  
Whenever there is a preference there is an egoic self, and therefore suffering.  
Suffering is the nature of self because of the impermanent nature of all phenomena that the self clings to.

We are directing our attention and energy away from the perceptions and memories that form the self to focus on raw sensation.

When we hold attention at the layer of raw sensation, new neurons fire and wire together.

This rewiring creates a different way of interfacing with the world. You begin to starve out the old wiring and create new wiring that's more subtle, prior to labeling.

... experiencing reality as a play of energy and aliveness, while at the same time one does not identify with the phenomena as part of oneself.

The energy or prana that has been moving in the old wiring becomes available for your experience of life in the now, and the old wiring starts to protest, starts to lose energy and die.

The hindrances manifest as a sort of inner friction between the old wiring and the new wiring, and that friction is necessary for the inner alchemy to happen.

By being present and aware of the subtlest sensations possible in a state of non-resistance to all arising phenomena, the rewiring process happens automatically.

It could be described as self-directed neuroplasticity- a process directed by the true self, the imminent or unconditioned self.

The you that you are identified with does not control this process.

This rewiring takes time. Just as someone who has only practiced piano for a short period of time can't expect to play like a virtuoso someone who has not practiced meditation and completed the necessary rewiring can't expect liberation all at once.

One might have an awakening experience, realizing one's true self, but mind and body must be purified to house the awakened consciousness permanently.

Otherwise one will simply slip back into old habit patterns. One's patterns will shift in direct relation to the amount of meditation that you do,

... the amount of conditioning that you have become identified with, which could also be called your Karma, and the degree to which you have mastered being present in a state of continuous non- resistance to what is at all times.

This inner wiring may shift slowly.

At times it may seem like a glacier pace, while at other times it may appear to progress quickly.

Continue to practice with patience and persistence without making Samadhi a goal or interest for the mind.

Simply be okay with what IS.

Allow the pain, the feelings, the tiredness - even allow the pathological thinking.

The more completely you allow, the faster it will arise and pass away.

Don't make it a goal to dissolve the hindrance.

You must truly allow it to be as it is without any expectation of it changing.

You are training the mind to be equanimous, ... nonreactive,

... to perceive reality at the deepest sensory level- the field of change,

... the field of prana or inner energy.

We are going to examine three of the most common hindrances:

pain,

sleepiness and excessive thinking.

A similar approach can be taken with any hindrance or phenomena that arises.

With each example we can begin to understand how we can penetrate the phenomena with our consciousness by observing its various hidden qualities and components.

Let's start with the example of pain.

Normally the pain might be a temporary distraction, and the practice is to return to the breath.

In the extreme case, if pain becomes your meditation object through no choice of your own, then accept that it is becomes your meditation object.

This is an opportunity to penetrate deeply into its changing characteristics with your consciousness.

At first it may just seem like a wall of pain, but if you sharpen your mind you will find the pain is actually a collection of different characteristics that were unconscious.

Sometimes people will start to shift their body, to move or do little stretches to try and escape from their pain.

This quickly creates a pattern of aversion in the mind and only makes the pain worse.

It's important to distinguish between productive pain and non-productive pain.

Most pain that arises in meditation is pain related to the habit patterns of the mind.

This is the pain that you want to go into and learn to remain equanimous with.

This type of pain usually disappears quickly when you get up from the cushion.

Unproductive pain is more serious pain, maybe related to an injury or some sort of extreme pain, which might damage the nervous system if you try to push through it.

Meditation is about the middle way- you want to move beyond your comfort zone pushing your limits but not damaging yourself or damaging the nervous system.

There's a time to be still, a time for strong determination to move, and there's a time to be gentle with yourself.

Try to discern the middle way.

First we are going to drop the word pain, which has a negative connotation.

Instead we will refer to it as sensation.

Let go of all labels which convey a preference or judgment.

This judging language keeps us locked within a limited framework of craving and aversion.

Observe the sensation in your body.

Find out... is the sensation sharp or dull?

Does the sharpness, or dullness change through time?

Does the sensation change in intensity?

Is it pulsating or throbbing? Is it static or continuous?

These observations are neutral, ...not loaded with any bias or judgment.

Observe, ... scientifically.

You are just witnessing.

Find out, is there a heat, a burning sensation? Or is there coldness?

Identify the exact location of the sensation in the body and any areas within the body that may be connected to the sensation.

Are these locations moving or static?

Are the areas of the sensations spreading?

Are they spreading slowly or jumping around quickly?

Does it appear to be solidified in one area... unmoving?  
 In the gross sensation is there any tingling or subtle energy inside of it?  
 Is there a contraction in the breath when sensation arises?  
 Is there a subtle or not so subtle saying no, a pushing away in some deep part of your being?  
 Is there a contraction of muscles?  
 Are you holding on to something,  
 ... protecting something?  
 Stay with the field of change.  
 Observe the changing qualities and characteristics of your direct sensory experience.  
 Permeate the gross solidified sensation, suffuse it with your consciousness.  
 Do not be attached to what the body feels  
 Do not be attached to particular sensations, but stay with the whole field of changing phenomena.  
 Observe change itself,  
 understanding that all particular phenomena is impermanent, arising and passing away.  
 The same approach can be used with sleepiness or mental dullness that has overtaken your meditation.  
 Observe the characteristics of the sleepiness.  
 Sharpen your consciousness to take in the subtleties.  
 Let go of the word sleepiness and just observe sensation.  
 Maybe there is a pressure or heaviness around the eyes.  
 Maybe there's a drooping in your posture. The body may feel heavy.  
 Maybe there is a dreaminess or foginess in the mind.  
 Penetrate into that fog.  
 Permeate it. Illuminate it. Suffuse it with your awareness.  
 Don't push it away. See it clearly for what it is.  
 Do these sensations grow in intensity at some points and then lessen at other points? Is there a change in the breath when these sensations come on?  
 Continue to observe the field of changing phenomena with clear vivid awareness, and deep surrender to what is.  
 Your meditation will be vivid if you are present.  
 Experience this remarkable law of nature: when you don't react when you don't label anything, observing reality at the subtlest level, this inner alchemy unfolds.  
 The sensations that are arising on the body don't have to create suffering.  
 This is a revelation. This is a radical shift of reality. But be patient.  
 Work diligently.  
 One of the biggest challenges in meditation is the monkey mind, the busy mind.  
 Normally the practice is such that the mind will wander and you will bring it back to the breath.  
 Even if the mind is very busy, whenever possible use the breath as your meditation object.  
 But once again in extreme cases this is not possible and it will seem like the mind has taken over completely.  
 If the mind is unrelenting in its production of thoughts to the point that you're unable to observe the breath at all then accept that the thoughts have become your meditation object.  
 There are many ways to bring our unconscious thoughts into consciousness.  
 Here is one such practice:  
 Simply wait for the next thought to arise  
 Be like a cat watching a mouse hole for the mouse to appear.  
 When the thought appears notice whether it is made of a visual image or whether it is an auditory thought

or a combination of both.  
 All thoughts are either visual auditory or both.  
 This applies to both waking and dreaming.  
 If no thought is arising then simply be aware that there is no thought arising.  
 A visual thought is an image or picture that appears in your mind.  
 It may be a person place or a thing. An auditory thought is like self-talk an internal dialogue in the head.  
 Sometimes a thought will be murky, indistinct, unformed, or not quite conscious. It may be hard to grasp what it is exactly. Just do your best to be aware of whether it is visual, auditory, or both.  
 Or, whether there is no thought arising in that moment It's important to understand precisely what we mean by thoughts.  
 Here we use the words thoughts, perceptions and sensations in a very precise, particular way, that's unique to meditation practice.  
 In the teachings of the Buddha the five Skandhas, the five aggregates, describe the aspects of the mind that we are referring to. The first Skandha is called "rupa", which is simply the physical form or the body. Sensation arises on rupa, on the body.  
 For example as you are meditating you may be aware of a burning sensation- the raw sensation arises on the body.  
 It is the bare phenomena, your inner aliveness or inner energy, arising and passing away on the body prior to the formation of thought, prior to any label or definition. This is called "vedana", the second Skandha the root level of sensory awareness.  
 This is where we want to keep our attention.  
 The third and fourth skandhas are where the most persistent layers of Maya and illusion arise.  
 The next stage, the stage of perception, is where we perceive "things".  
 We might at this stage say that there is a burning sensation in the knee.  
 There is a thing called knee pain.  
 This is "sanna" the third Skandha which is cognition or identification of a particular separate thing.  
 Finally there is the triggering of "sankaras" -- the fourth skandha, the conditioned habitual response pattern of the mind which is based on one's held definitions and beliefs  
 This is where we hold craving and aversion. In the case of pain we have aversion to the pain.  
 Craving and aversion is always related to experienced memories, the opinions and definitions one holds.  
 The mind may be holding on to a memory of a time when you were running and had a knee injury or maybe you had an operation there may be a story connected to the knee.  
 Your mind might say: "Not this again". It might say "This pain is ruining my meditation."  
 The thoughts about the knee are always in the form of words and ideas or they may be visual images or both.

This is what we are referring to as thoughts, which are distinct from the raw sensations and perceptions of the knee as a distinct thing.  
 Another example: as you are meditating there may be a smell which is a sensation  
 At the level of vedana, the second skandha, it is neither good nor bad.  
 It is not a particular smell, it is raw sensation.  
 When you smell your mind may then label it as the scent of a flower.  
 This is the third skandha sanna.  
 Then finally the smell may trigger a thought based on one's preference,  
 which is a habit pattern of the mind, the sankara.  
 Maybe your mind generates the image of a flower or maybe you have a positive memory of your grandmother's garden.  
 Or it may trigger a negative dialogue  
 about how the meditation space is supposed to be a scent free environment.  
 Whether the smell is perceived as good or bad depends on the preconceptions and the ideas held in the mind. The  
 smell itself at the level of vedana is neutral.  
 So in summary the sensation of smell is one thing, the mental labeling is another, and  
 the craving and aversion, the preference based on your held beliefs, is another.  
 Start to observe these processes so that you can distinguish your thoughts clearly from perceptions and sensations.  
 Make your thoughts clear and conscious.  
 The consciousness of the first four skandhas is called vinnana, which is the fifth Skandha.  
 With practice you may begin to experience  
 not only the changing field of phenomena, but you may realize yourself as the consciousness that is observing.  
 Recognize the two realms of duality  
 the changing realm of phenomena and the unchanging stillness or consciousness,  
 the awareness itself.  
 As you observe the field of change  
 realize that consciousness which is beyond feeling  
 beyond thinking  
 beyond what the body is doing.  
 Another technique, which can help you to make unconscious thought patterns conscious is  
 to notice the characteristics of the thoughts in terms of their content.  
 Here we are consciously performing the task of labeling and identifying  
 which is normally done automatically by the unconscious mind.  
 Wait for the next thought to arise  
 Maybe the thought is a recollection of something in the past such as an event  
 or perhaps it is a recapitulation of events from your day, a replaying of a past conversation.  
 Just make a note to yourself saying  
 "remembering" or "recollecting" or simply "past".  
 Label it as "past" without going into the story.  
 Like a scientist, you are just labeling, just observing what is.  
 Don't indulge the mind or get hooked into the dialogue of the mind.  
 Perhaps the thought that arises is something to do with the future  
 such as planning or envisioning,  
 worrying or wishing.  
 Just make a note saying to yourself "planning" or "future"  
 Perhaps the thought is more like daydreaming,

fantasizing or the mind creating a story.  
 In this case label it "fantasizing" or "daydreaming".  
 Maybe the mind is analyzing, figuring something out.  
 Then note that your mind is "analyzing".  
 Maybe the thought is fuzzy or not fully formed .  
 In which case  
 label it as a "fuzzy thought"  
 or "indistinct".  
 Continue to observe the thoughts in this way.  
 Here we are using the mind to observe the mind.  
 Like using a thorn to remove a thorn,  
 so that we can dig deeper into the unconscious habit patterns of the mind and bring what is hidden into greater awareness.  
 This approach is very useful when the hindrances become extreme.  
 Use it until the hindrance or gross  
 solidified phenomena has dissolved enough that you can return to the breath as your meditation object.  
 There are a few other common hindrances that are likely to arise in your practice.  
 Blissful feelings or pleasant sensations can be as much of a hindrance as pain.  
 When you begin to let go  
 surrendering deeply  
 the energy that was going into old patterns will be felt as present and it can be quite pleasurable.  
 You may experience peace, tranquility or even ecstasy.  
 When the self starts to merge with the meditation object one can experience a free flow of sensation or inner energy, inner aliveness.  
 You could call it an inner light or "prana".  
 Whatever name you give it, the mind will likely generate a craving for these sensations and experiences,  
 and as soon as it grasps at the pleasant sensation you will usually lose it  
 because the pleasure has come from resting in a place of non grasping.  
 Notice whether the mind is playing this game.  
 The mind is clever-  
 ... it will surrender to a point so that it can feel the release,  
 feel the pleasurable sensation,  
 but the root of the Sankara is never released,  
 because of the grasping and the mind's effort to control and possess.  
 So you enjoy a bit of pleasurable sensation and then the pain returns,  
 and you keep playing the game in an endless cycle.  
 If you are doing this, it is not meditation it is only a game that your mind has learned to play.  
 True meditation is having no preference to any sensation, observing at the root level of awareness without labeling anything as good or bad.  
 Do not cling to any sensation, any experience or any state of consciousness.  
 Do not begin to crave Samadhi,  
 because Samadhi is the realization of the self that is beyond craving and aversion,  
 beyond the mind.  
 Notice whether your mind is playing some game.  
 Notice if your mind is manipulating your meditation in any way.  
 Emotions can come up in meditation.  
 Emotions are a sort of combination of thoughts and feelings.  
 They are tied to bodily sensations, but also to memories and experiences.  
 Treat them the same way you do any phenomena.  
 Penetrate the characteristics of the emotion, observe the characteristics of any thoughts that arise with them  
 making the unconscious aspects conscious,

observing the field of change at the root level. Go into them with piercing awareness and surrender deeply, allowing them to arise and pass away fully on the body. Finally the mind can manipulate the meditation practice by expecting something to happen. Sometimes people hear about the experiences of other meditators read about the Yogi's and sages of the past, read or hear about Samadhi , and expect or want something dramatic to happen. The mind might try to manufacture some experience expecting the heavens to open, expecting to have some vision or some energy come. Let go of all expectations all are just ideas in the mind. Always sit with beginner's mind as if you know nothing about meditation at all. Sit with the mind that is open like the sky and watch as thoughts come and go like clouds. Sit not only as if you know nothing about meditation, but as if you know nothing at all. Let all layers of the mind be transparent as if you don't even know what sensations are. As if you have appeared in a human body for the first time in this moment. This practice can show you the truth- that there is no substance to the thoughts and sensations that make up the self. The self structure is ultimately ephemeral, empty impermanent, and constantly changing. The next 25 minutes will be in silence, and the beginning and end of the meditation will be indicated by a bell. Continue to focus on the breath as your meditation object as described in guided meditation part 1. As the hindrances arise you now have techniques to penetrate deeper into the unconscious characteristics if necessary, always, ultimately returning to the breath as your meditation object.

## **12. SRT Samadhi - Guided Meditation 3 - Prana with English subtitles**

There's nothing to figure out with the mind. But instead we will come to recognize what the mind is already doing, and to practice dropping its various unconscious activities as they become more conscious. The purpose of meditation 1 & 2 in this series is to help you cultivate two specific skills needed for meditation. These skills are: single pointed concentration, and the ability to surrender to whatever arises without reaction. If in your meditation you're able to remain relatively equanimous and nonreactive to whatever arises for more prolonged periods you may naturally find yourself directly experiencing prana or inner energy which is the field of change underlying the mind and senses. Samadhi is the transcending of opposites- the transcending of the duality of the mind Samadhi is the transcending of the duality of microcosm and macrocosm, of male and female, conscious and unconscious, self and not self, in-breath and out-breath, and of individual and God.

The separation is an illusion created by a false identification with the egoic self or limited mind. The less the mind controls or mediates our experience the more we experience reality as it actually is. The more your consciousness is disentangled from the mind and its preferences and redirected uninterruptedly towards the meditation object, the more the mind loses momentum and comes to stillness. The understanding of this process of redirection is not merely intellectual. It must be experienced. You realize or fully become that which you are, that which you always have been but which has been obscured through the entanglement of consciousness and thought. The mind does not know and cannot know the great mystery of our true nature, the mystery of what we are. You can't imagine what Samadhi is with the limited egoic mind just as you can't describe to a blind person what color is. Your mind can't know. It can't manufacture it. The mind is simply a reducing valve or limiting filter. A tool for interacting with physical reality in a certain way. It is the very coming into being of mind that is the creation of physical reality. The mind's existence is not a problem. On the contrary the error or aberration of human perception is that we identify ourselves with it. This illusion that we are the limited self is Maya. The yogic teachings say that to realize Samadhi one must observe the meditation object until it disappears- until you disappear into it or it into you. Subject-object duality collapses. Observe the expansion and contraction of all phenomena until all merges into one. No more breather and no more breath. No more observer and observed. This may take hours days weeks or years of single-pointed determined practice depending on where you are on your journey. Samadhi is not about the determination of the mind to achieve some sort of goal. It's about higher will it's about determination to surrender the minds activity completely- to let go of everything that's known. In quantum physics a photon or light particle behaves like a solid thing when it's observed, and it behaves like a wave when there's no observer. Similarly the breath is more wave-like as the observer starts to let go, as the observer begins to disappear. Even if we feel like we're allowing the breath to flow naturally there may be deep unconscious aspects of the self that are exerting influence. For example there may be a contraction or restriction in the belly, or the heart may be closed blocking the pulsation of the breath in the chest area. You may be energetically holding on to a sense of self in the third eye area where your inner energy flows to. The unconscious manipulation exerted by the self structure

can manifest in many ways in the body and through practice we learned to make these unconscious elements conscious. When there is less self or ego controlling the breath then there is more prana or conscious energy flow. Prana or inner energy is your inner aliveness- what you experience when the mind and senses are in an open state or a state of non-clinging; not discriminating any idea of this or that. It is counterproductive to try to make anything happen in meditation by using your mind. Do not look for prana or energy inside of you because the activity of looking for something will keep the egoic self active. As we have said all along, simply let everything be as it is without resistance to whatever arises. Observe the control that the mind is already exercising. Penetrate into its unconscious activity. View all arising sensations as an invitation or doorway to this exploration. Meditation is nothing but a letting go of deeper and deeper aspects of the controlling self. The mind does not actually die or disappear but becomes a servant to the true self that is beyond name and form. Not my will but divine will be done. To meditate is an act of love- to surrender the mind to the very heart of your being. Start by being okay with what is in this moment. Just sit. Sitting is just happening. There is a body sitting and breathing. Observe the natural breath. The breath simply is. Breathing is happening. Don't get involved, just let it happen. This pulsation of expansion and contraction inside the body exists. It's as real as it gets in this moment. You can't deny its existence. Observe what is. Allow what is. Now with a wide or panoramic awareness simultaneously notice as many particular aspects of the breath as you can. Such as the rise and fall of the belly, the air going in and out of your nostrils or the air going in and out of your lungs. Notice if your breath is deep or shallow. Notice if your in-breath is long or your out-breath is long. Notice if your in-breath is short or your out-breath is short. Notice the gap or pause after the in-breath. Notice the gap or pause after the out-breath. Note as many particular aspects of the natural breath as you can at once without letting the mind get involved. In the gaps between the in and out breath, notice where the impulse to breathe is coming from. Are you taking a breath or are you letting it happen. Are you breathing or are you being breathed. Don't hold the question in the mind or try to answer it. Find out what these words point towards within the framework of the body.

As your breath expands in and out be aware of the entire field of change, the contours and forms of the waves of breath as they arise and pass away. Like a wave forming and dissolving on the ocean, observe the wave, observe the ocean- without labeling, without discriminating one or the other. Your breath is literally reaching every cell in the body. Allow your awareness of the field of change to expand to include the entire body and even beyond. If you start to get lost observing the expanded breadth then go back to observing the narrow breath at any time. Feel the field of change washing over the body, animating the body, passing through the body into the deepest recesses of your being, permeating your thoughts and sensations. As you observed the whole body breathing or being breathed, notice if there is any resistance anywhere in the body. Simply be aware of any resistance or egoic control. The letting go happens by itself simply by witnessing with equanimity whatever sensations arise. Just observe with equanimity. Do not judge any sensation as good or bad. Let everything be as it is. Don't try to control the meditation in any way with your mind. Now as you observe, let go of any idea or preconception you have about what the breath is. let go of the label or idea of breath, so that there is no knowing what the breath is. No expectations. Simply observe and allow the phenomena of expansion and contraction itself at the most subtle level of awareness that you can. You are taking in more phenomena, becoming conscious of the sensory data being taken in by the body, which is prior to the filtering activity of the mind. We want to keep our whole awareness fixed on one thing: the field of changing phenomena at the root level of awareness. You keep your awareness on sensation without preference without discriminating, without labeling and without perceiving any 'thing'. Do not miss any sensation or any subtlety within the field of change. Be aware of any new sensation or quality that arises, but do not look for anything in particular. Don't try to manufacture some phenomena with the mind. Observe reality as it is. Penetrate deeper. Surrender deeper. Always be aware, always be surrendering. Your attention should be like an unbroken stream of oil being poured from a container onto the meditation object. The hindrances may arise. Penetrate them, permeate them, suffuse them with your consciousness.

Keep your awareness sharp. The experience of the inner energy should be vivid and alive.

Don't try to have a still mind because the act of trying creates movement

Stay within the field of change. Just being, letting go of all doing, and stillness reveals itself.

With practice the sensations become a uniform phenomena, a uniform field of change, and they lose their individual characteristics. The one thing that does not change is the reality that everything is changing.

Who is aware of that?

Any pain any emotion any bliss or any phenomena is experienced as indistinguishable- simply as changing energy. Prana is recognized as the

constantly changing pulse of expansion and contraction of absolutely everything.

The Sanskrit term for this constantly changing energy is Annica. Your ability to remain aware of Annica may come and go.

The moment-by-moment capacity for observing change itself is changeable.

Even if your equanimity comes and goes be equanimous with that. Be equanimous with what is.

### 13. SRT Samadhi - Guided Meditation 4 - Know Yourself (Nirvikalpa) with English subtitles

This recording is not really a guided meditation in the sense that there will be no instructions to follow.

I am speaking directly to that part of you that is beyond the thinking mind

so do your best to not listen with the analytical mind.

Don't try to learn anything from these words. Instead let the words create an opening, a space to enter in, a resonance. The words being said are pointers to something that requires a leap into the unknown.

The ancient imperative 'know yourself' points towards this journey of discovery of SELF that is beyond thinking and the senses.

It points to the realization and the uniting with our true nature.

This union is Samadhi. It is not some mystical or altered state

We are actually in an altered state most of the time a state of delusion, Maya, identification with form and thought.

The path to realization is simultaneously an exploration to discover more and more of yourself, and at the same time the wisdom to identify

with less and less of yourself.

The yin aspect of meditation is to accept 'what is' without resistance.

The Yang aspect is to be fully present, fully conscious; a consciousness that is by its very nature penetrating into what IS. Both are practiced simultaneously.

Being present and accepting what is are not activities in the normal sense. Being

present or being presence, simply being what you always already are, is to simply

be open and receptive to what IS.

Likewise to be in a state of non-resistance or to be equanimous

is to simply be open and receptive to what IS- to the field of changing phenomena.

The most advanced meditation is to learn to do nothing at all, by realizing what the mind is already doing and dropping it.

In the previous meditations we used the breath as a bridge to anchor us in the

now, to ground us in the real, to penetrate into what is making the

unconscious mind patterns conscious. We penetrate into the thoughts and sensations arising and passing away throughout the framework of the body.

We observe this raw data at a subtle level of mind prior to labeling and prior to discrimination of this and that.

The field of change is everything that is impermanent.

We observe the impermanence itself, the entire phenomenal world as a field of

changing energy; 'annica'. In meditation the practice is to always

be aware of the most subtle aspects possible sharpening the mind to observe

the hidden unconscious activities of the self structure.

When the observer starts to disappear or merge into the observed the sensory data

becomes more wave-like, more fluid or free-flowing. Our consciousness becomes

ONE with the original breath, the original creative expression called

'prana'; the pure life force itself.

In the yogic traditions prana is the animating principle of the universe. This

animating principle has its own innate intelligence. It is the intelligence of

the body of how to heal how to simultaneously beat the heart digest

food breathe and distribute breath throughout the entire body, and so on.

Prana is the primordial pulse of expansion and contraction, the divine

word, the logos, the spiral of life, our original pattern which is the DNA that

we were born with in this human body.

Observe reality as it is in this moment; the field of change.

Now is there anything you are missing? Is there a subtle aspect or dimension of

reality that you are not aware of?

Something hidden in plain view?

What is it that is responsible for the changing field of phenomena?

Where does it arise from?

What is it in me that is moving the breath in and out?

What is it that allows me to see think and hear?

These are not questions to be answered with the mind.

But what they point towards, what the investigation points towards is revealed when there is

a cessation of the thinker. In the Upanishads it is said "not that

which the eye sees but that by which the eye can see, that alone is Brahman the

eternal." Not what I see and think, but THAT by

which I can see and think, THAT alone is Brahman, or our true nature. It is not

about particular thoughts, visuals and sounds. Realize that by which they are

possible; the source out of which the entire phenomenal field arises, which you

could call the ground of your existence.  
 The ground of your existence cannot be seen as an object or subject it is that out of which seeing thinking and all phenomena arises. It is the great mystery of your being,  
 the ever-present "I AM"  
 Consciousness remains aware of itself as consciousness. There is no sense of self seeing. There's no 'me' seeing, no self hearing, no self thinking.  
 Seeing, hearing, and thinking - these things are just happening but I am not involved.  
 Consciousness remains disentangled, beyond, aware of itself.  
 Witness the witness, observe the observer.  
 First there will be identification with the limited self and the functioning of the skandhas, the false self, the changing self. There will be a witness and what is witnessed. But eventually this duality collapses. The transcendent dimension of non-duality is realized. You can't imagine what Samadhi is.  
 Don't look for something and don't ignore anything. Be persistent.  
 Come to the point where you are immovable  
 It is not that your mind becomes an immovable, but you realize the part of you that does not come and go.  
 Like Buddha under the Bodhi tree or Christ on the cross, your meditation creates conditions of no escape for the egoic self.  
 Whatever pain or ecstasy arises one does not react.  
 Awareness remains on the sense of "I AM" or you could say with God if you prefer that language.  
 Open yourself up beyond pain and pleasure beyond your comfort and discomfort.  
 Beyond self and not self.  
 Beyond perception and non perception  
 There are two fundamental dimensions or two aspects to human existence: that which is changing, and that which does not change.  
 It is the mind or the self structure that brings this separation into being  
 so that we can have a human experience unfolding in time. But experiencing this unique limitation we have forgotten our true nature.  
 Now it is time to remember.  
 That which changes could be called what is relative. When you strip away all that is relative, all that is changing, you are left with the absolute; pure awareness or "I am-ness".  
 That which does not change is the absolute.  
 How do we realize the absolute? As we've repeated over and over in this meditation series there is no how-to. It is always the mind that wants to know how, but the mind can't do it. We purify the mind by disentangling consciousness from it. By not reacting to anything that is arising. It takes tremendous work but not the work of doing. Our preoccupation with doing is the obstacle. Any "how-to" is a product of the mind and will lead to endless doing endless seeking.  
 When there is no-mind seeking then it can be realized that relative and absolute are created by the mind. Form is exactly emptiness and emptiness exactly form.  
 Emptiness dancing the world into being.

To understand this relationship between relative and absolute is Prajna; wisdom of the great reality. To live this wisdom is to dance freely between the world of time and the timeless.  
 It is not about giving up the material world for some spiritual world- giving up one thing for another. It is never about 'this or that'- it is always 'this and that'.  
 It's always integral. Not some altered state, some state that happens in the future, some mystical state.  
 It is your state of being right now- your experience of this world, this reality unmediated by egoic thought.  
 The teaching is so simple and so subtle that your mind will always miss it.  
 If in your meditation practice your mind is trying to figure out how to do something, how to realize your true nature, then you've missed what meditation is.  
 If your mind is controlling your meditation practice, if there is any identification with the technique or doing being employed, then the activity of the mind will continue to distract from the realization of your true nature.  
 We use meditation as a verb; "to meditate" but actually it is not a verb.  
 The more you are IN meditation the less there is anyone doing anything.  
 The conundrum for awakening is that the mind is operating on many levels we are not conscious of. You don't know what you don't know.  
 If it is unconscious then by definition you are not aware of it. There are hidden levels of self that are deeply unconscious, like a clenching fist holding the self in place. We cannot relax that clenching until it's uncovered, penetrated with awareness and made conscious. Meditation is about revealing what is already there, excavating, working with great focus and conviction, with determination and awareness, revealing the primordial mystery of which all phenomena arises. When the mystery is revealed it is not merely the divinity of your own being but the divinity of all things that is revealed. There is literally no me that awakens.  
 The eye that I think I am awakens to the one true nature out of which everything arises.  
 In meditation the deep unconscious patterns of the self structure can be revealed to us when we witness the field of change without reaction, without resistance on all of the different layers of mind.  
 The gross physical layer, the thinking layer and the language matrix that creates external reality, and the more subtle template layers, the archetypal layers related to higher mind. And finally Ananda or the Bliss layer.  
 To realize Samadhi is to first uncover and then realize the emptiness of all of these layers of mind, to detach from or drop identification with all levels of self, from the gross to subtle.  
 In the Heart Sutra it is said that upon realizing the emptiness of the five

skandhas, the emptiness of the self structure, the Bodhisattva awakens realizing their true nature. We realize our true nature by the negative path what the Christian saints called "via negativa" or in Taoism wu wei; not doing. Similarly in Advaita Vedanta "neti neti" is the term used which means "not this not that". You find out what you are by realizing what you are NOT. Observing all of your changing thoughts and sensations from gross to subtle you realize that everything is impermanent. What remains? You can't look for a thing for a subject or object. The imminent self is what is behind the looking-behind the searching or seeking. You already are what you have been looking for. Relax into non-doing. Give up all seeking and surrender to the heart of your being. Just as the eye cannot see itself the witness cannot witness itself. We can witness our bodily sensations, thoughts, emotions, activities of the mind, but WHO is witnessing all that is changing? There is a part of you that is unchanging, unaffected by all that arises and passes away. You cannot find it because it IS what is looking. Don't let the mind get involved. Looking directly at the mind realize your true nature and awaken. Realize your 'Self' that is beyond thinking and sensation. In Samadhi a sort of miracle happens - a recognition of a dimension beyond movement and stillness. But it is impossible to convey what it is with words. It is not apart from oneself but until it is realized AS oneself, it is dormant as if asleep. You ARE that presence. Wisdom can only be born. Prajna can only be born, and when it is born then it realizes that it was never born. Death and birth are part of identification with form. It is an awakening, a remembering or a recognition that happens. Primordial BEING, the ground of existence cannot be coerced to awaken by the mind. It literally wakes up to itself. The awakening is a cessation of identification or entanglement with the limited self. This awakening can happen at any point on your journey. It is usually only a temporary opening and can be easily lost once energy begins to flow back into the old conditioned patterns and the activities of the mind. The mind can appropriate an awakening experience. The self structure wants to believe that IT is awakened or IT is enlightened. Awakening to the truth has been called the gate-less gate, the gate that no one can pass. This is the wisdom gate ; the realization of prajna or panna, the realization of Christ consciousness, Buddha nature. There is no gate to enter the great reality but there are infinite paths. The paths, the Dharma's, are an endless spiral with no beginning and no end.

No one can pass the gateless gate no one's mind has ever figured out how. No mind has ever passed it and none ever will. How to pass? There is no how. No one can pass the gateless gate, so be no one. Realize annata - no self. It is your mind that creates the gate, the barrier between inner and outer. Let the mind become empty empty into its depths. Don't let anything hide in the unconscious. Let even the unconscious be transparent. Let the mind be still to its depths and you will find there is no gate. Be still and know. you

#### **14. SRT Samadhi - Part 2 - Its Not What You Think Trailer with English subtitles**

The saints, sages and awakened beings throughout history have all learned the wisdom of self surrender. How is it possible to realize the true self? When you peer through the veil of Maya and let go of the illusory self what is left?

#### **15. SRT Samadhi Movie, 2018, Part 2 - (Its Not What You Think) with English subtitles**

The world's greatest spiritual teachers from ancient to modern times have shared the view that the deepest truth of our being is not the property of one particular religion or spiritual tradition but can be found within the heart of each person. The poet Rumi said "where is that moon that never rises or sets? Where is that soul that is neither with nor without us? Don't say it is here or there. All creation is "That", but for the eyes that can see. In the story of the Tower of Babel humanity fragmented into countless languages, beliefs, cultures and interests. Babel means literally "the gate of God". The gate is our thinking mind - our conditioned structures. For those who come to realize their true nature, their essence beyond name and form, they are initiated into the great mystery of what lies beyond the gate. An ancient parable, the elephant parable, has been used to describe how various traditions are actually all pointing to one great truth. A group of blind people are each touching a different part of an elephant, getting a certain impression of what an elephant is. The person standing at the elephant's leg describes the elephant as being like a tree. The person at the tail says the elephant is like a rope. The elephant is like a spear, says the one standing at the tusk. If one touches the ear, it seems the elephant is like a fan. The person touching the side is adamant that the elephant is like a wall. The problem is we touch our piece of the elephant and we believe our experience is the only truth. We don't acknowledge or appreciate that each person's experience is a different facet of the same animal. The perennial philosophy is an understanding that all spiritual and

religious traditions share a single universal truth. A mystical or transcendent reality upon which foundation all spiritual knowledge and doctrine has grown. Swami Vivekananda summed up the perennial teaching when he said "the end of all religions is the realizing of God in the soul. That is the one universal religion." In this film when we use the word God it is simply a metaphor for the transcendent, pointing to the great mystery beyond the limited egoic mind. To realize one's true self or immanent Self is to realize one's divine nature. Every soul has the potential to manifest a new higher level of consciousness. To awaken from its slumber and its identification with form. The writer and visionary Aldous Huxley, known for his book "Brave New World", also wrote a book which he entitled "The Perennial Philosophy" in which he writes about the one teaching that comes back over and over in history, taking the form of the culture in which it is realized. He writes, "The perennial philosophy is expressed most succinctly in the sanskrit formula "Tat Tvam Asi"; "That Thou Art." The Atman or immanent eternal self is one with Brahman, the absolute principle of all existence, and the last end of every human being is to discover the fact for himself. To find out who he or she really is. Each tradition is like a facet of a jewel reflecting a unique perspective of the same truth, while at the same time echoing and illuminating each other. Whatever the language and conceptual framework used, all religions that reflect the perennial teaching have some notion that there is a union with something greater, something beyond us. It is possible to learn from and integrate the teachings from one or many sources without identifying a sense of self with them. It is said that all true spiritual teachings are simply fingers pointing to the transcendent truth. If we hold on to the dogma the teaching for comfort we will be stunted in our spiritual evolution. To realize truth beyond any concept is letting go of all clinging and attachment, letting go of all religious concepts. From the ego's perspective the finger pointing you to Samadhi is pointing straight toward the abyss. Saint John of the Cross said "If one wishes to be sure of the road they tread, one must close their eyes and walk in the dark." Samadhi begins with a leap into the unknown. In the ancient traditions in order to realize Samadhi it was said that one must ultimately turn consciousness away from all known objects; from all external phenomena, conditioned thoughts and sensations, toward consciousness itself. Toward the inner source; the heart or essence of one's being. In this film when

we use the word Samadhi we are pointing to the transcendent. To the highest Samadhi which has been named Nirvikalpa Samadhi. In Nirvikalpa Samadhi there's a cessation of self activity, of all seeking and doing. We can only speak about what falls away as we approach it and what reappears when we return from it. There is neither perception nor non-perception, neither "thing" nor "no thing", neither consciousness nor unconsciousness. It is absolute, unfathomable, and inscrutable to the mind. When the self returns to activity there's a not knowing; a kind of rebirth, and everything becomes new again. We are left with the perfume of the divine, which lingers longer as one evolves on the path. There are numerous types of Samadhi described in the ancient traditions and language has created much confusion over the years. We are choosing to use the word Samadhi to point to the transcendent union, but we could have used a word from another tradition just as easily. Samadhi is an ancient Sanskrit term common to the Vedic yogic and Samkhya traditions of India, and has permeated many other spiritual traditions. Samadhi is the eighth limb of Patanjali's eight limbs of the yoga, and the eighth part of the Buddha's Noble Eightfold Path. The Buddha used the word "Nirvana", the cessation of "vana" or the cessation of self activity. Patanjali described yoga or Samadhi as "chitta vritti nirodha", the Sanskrit meaning "cessation of the whirlpool or spiral of mind." It is a disentangling of consciousness from the entire matrix or creatrix of mind. Samadhi does not signify any concept because to realize it requires a dropping of the conceptual mind. Different religions have used various words to describe the divine union. In fact the word religion itself means something similar. In Latin "religare" means to re-bind or reconnect. It's a similar meaning to the word yoga which means to yoke to unite the worldly with the transcendent. In Islam it is reflected in the ancient Arabic meaning of the word Islam itself which means submission or supplication to God. It signifies a total humbling or surrender of the self structure. Christian mystics such as Saint Francis of Assisi Saint Teresa of Ávila and Saint John of the Cross describe a divine union with God the kingdom of God within. In the Gospel of Thomas, Christ said "the kingdom is not here or there. Rather the kingdom of the Father is spread out upon the earth and men do not see it." The works of the Greek philosophers Plato, Plotinus, Parmenides, and Heraclitus when seen through the lens of the perennial teaching point towards the same wisdom. Plotinus teaches that the greatest human endeavor is to

guide the human soul towards the supreme state of perfection and union with the One.

The Lakota medicine and holy man Black Elk said "The first peace, which is the most important, is that which comes within the souls of men when they realize their relationship, their oneness with the universe and all its powers. And when they realize that at the center of the universe dwells Great Spirit and that this Center is really everywhere. It is within each of us. On the path to awakening unless we are in Samadhi there are always two polarities, two doorways one can enter. Two dimensions: one towards pure consciousness the other towards the phenomenal world. The upward current toward the absolute, and the downward current toward Maya and all that is manifested, both seen and unseen. The relationship between relative and absolute could be summed up in the following quote by Sri Nisargadatta Maharaj: "Wisdom is knowing I am nothing, love is knowing I am everything, and between the two my life moves." What is born of this union is a new divine consciousness. Something is born out of the marriage or union of these polarities or the collapse of dualistic identification, yet what is born is not a thing and it was never born.

Consciousness flowers creating something new, creating what you could call a perennial Trinity.

God the Father, the transcendent, unknowable and changeless, is united with the Divine Feminine, which is everything that changes. This union brings about an alchemical transformation; a kind of death and rebirth.

In the Vedic teachings the divine union is represented by two fundamental forces Shiva and Shakti. The names and faces of the various gods change throughout history but their fundamental attributes remain. What is born out of this union is a new divine consciousness, a new way of being in the world. Two polarities inseparably one. A universal energy that is without center, free of limitation.

It is pure love. There's nothing to be gained or lost because it is utterly empty but absolutely full.

Whether it is the mystery schools of Mesopotamia, the spiritual traditions of the Babylonians and Assyrians, religions of ancient Egypt, Nubian and Kemetic cultures of ancient Africa, the shamanic and native traditions around the world, the mysticism of ancient Greece, the Gnostics the Non-dualists the Buddhists the Taoists, Jews, Zoroastrians, Jain's, Muslims, or Christians one finds that their common link is their highest spiritual insights have allowed their adherents to realize Samadhi. The actual word Samadhi means something like to realize the sameness or oneness in all things. It means Union. It is uniting all aspects of yourself. But do not mistake intellectual understanding for the

actual realization of Samadhi. It is your stillness, your emptiness that unites all levels of the spiral of life

It is through the ancient teaching of Samadhi that humanity can begin to understand the common source of all religions and come into alignment once again with the spiral of life, Great Spirit, Dhamma or the Tao.

The spiral is the bridge that extends from the microcosm to the macrocosm.

From your DNA to the inner Lotus of energy that extends through the chakras, to the spiral arms of galaxies.

Every level of soul is expressed through the spiral as ever-evolving branches, living, exploring. True Samadhi is realizing the emptiness of all levels of self. All sheaths of the soul. The spiral is the endless play of duality and the cycle of life and death.

At times we forget our connection to the source.

The lens we look through is very small and we identify with being a limited creature creeping upon the Earth, only to once again complete the journey back to the source; to the center that is everywhere.

Chuang Tzu said "When there is no more separation between this and that, it is called the still point of the Tao. At the still point in the center of the spiral one can see the infinite in all things."

The ancient mantra "om mani padme hum" has a poetic meaning. One awakens or realizes the jewel within the lotus. Your true nature awakens within the soul, within the world AS the world.

Using the Hermetic principle "As above so below, as below so above", we can use analogies to begin to understand the relationship between mind and stillness, relative and absolute.

A way to begin to grasp the non-conceptual nature of Samadhi is to use the analogy of the black hole.

A black hole is traditionally described as a region of space with a massive gravitational field so powerful that no light or matter can escape. New theories postulate that all objects from the tiniest microscopic particles to macrocosmic formations like galaxies have a black hole or mysterious singularity at their center. In this analogy we're going to use this new definition of a black hole as "the center that is everywhere".

In Zen there are many poems and koans that bring us face to face with the gateless gate. One must pass the gateless gate to realize Samadhi.

An event horizon is a boundary in space-time beyond which events cannot affect an outside observer, which means that whatever is happening beyond the event horizon is unknowable to you. You could say that the event horizon of a black hole is analogous to the gateless gate. It is the threshold between the

self and no self. There is no "me" that passes the event horizon.

In the center of a black hole is the one-dimensional singularity containing the mass of billions of Suns in an unimaginably small space. Effectively an

infinite mass. Literally a universe in something infinitesimally smaller than a grain of sand. The singularity is something unfathomable beyond time and space. According to physics movement is impossible, the existence of things is impossible. Whatever it is it does not belong to the world of perception, yet it cannot be described as merely stillness.

It is beyond stillness and movement. When you realize the center that is everywhere and nowhere, duality breaks down, form and emptiness time and the timeless.

One could call it a dynamic stillness or a pregnant emptiness, within the center of absolute darkness. The Taoist teacher Lao Tse said "Darkness within darkness the gateway to all understanding."

The writer and comparative mythologist Joseph Campbell describes a recurring symbol, part of the perennial philosophy which he calls the Axis Mundi; the central point or the highest mountain. The pole around which all revolves. The point where stillness and movement are

together. From this Center a mighty flowering tree is realized. A Bodhi tree that joins all worlds. Just as a Sun gets sucked into a black hole, when you approach the great reality, your life starts to revolve around it and you begin to disappear.

As you approach the imminent self, it can be terrifying to the ego structure. The guardians of the gate are there to test those on their journey. One must be willing to face one's greatest fears and at the same time accept one's inherent power. To bring light to the unconscious terrors and the hidden beauty within. If your mind is not moved, if there's no self reacting, then all phenomena produced by the unconscious arises and passes away.

This is the point in the spiritual journey where faith is most needed. What do we mean by faith? Faith is not the same as belief. Belief is accepting something on the level of mind to bring comfort and assurance. Belief is the mind's way of labeling or controlling experience. Faith is actually the opposite. Faith is staying in the place of complete not knowing, accepting whatever arises from the unconscious. Faith is surrendering to the pull of the singularity, to the dissolving or dismantling of the self in order to pass the gateless gate.

The evolution and structure of a galaxy is closely tied to the scale of its black hole just as your evolution is tied to the presence of the imminent Self, the singularity that is your true nature.

We can't see the black hole but we can know about it by the way things move around it, by how it interacts with physical reality. In the same way we cannot see our true nature. The imminent self is not a thing, but we can observe enlightened action. As the Zen master Suzuki said, "There are, strictly speaking, no enlightened people. There is only enlightened activity." We can't see it just as the eye cannot see itself. We can't see it because it is that by which seeing is possible. Like the black hole Samadhi is not nothingness, and neither is it a thing. It is the collapse of the duality of thing and no thing. There is no gate to enter the great reality, but there are infinite paths. The paths the Dharma's are like an endless spiral with no beginning and no end. No one can pass the gateless gate. No one's mind has ever figured out how and none ever will. No one can pass the gateless gate, so be no one. Samadhi is the pathless path, the golden key. It is the end of our identification with the self structures that separate our inner and outer worlds. There are many developmental models which describe the layers or levels of the self structure. We will use an example which is very ancient. In the Upanishads, the sheaths which cover the Atman or soul are called koshas. Each kosha is like a mirror. A layer of the self structure; a veil or level of maya which distracts us from realizing our true nature if we are identified with it. Most people see the reflections and believe that that is who they are. One mirror reflects the animal layer, the physical body. Another mirror reflects your mind, your thoughts your instincts, and perceptions. Another your inner energy or prana which you can observe when you turn inward. Another mirror reflects on the level of the Imaginal which is the higher mind or wisdom layer, and there are layers of transcendental or non dual bliss that are experienced as one approaches Samadhi. There are potentially countless mirrors or aspects of self that one can differentiate, and they are constantly changing. Most people have yet to discover the pranic, higher mind, and non dual bliss layers. They don't even know they exist. These layers are informing your life but you do not see them. The hidden mirrors actually inform our lives more than the ones that are visible. They are unseen because for most people they are not fully illuminated by consciousness. Like Indra's net of jewels, the mirrors all reflect each other and the reflections reflect every other reflection infinitely. A change on one level simultaneously affects all levels. Some of these mirrors may be left in the shadows unless we are fortunate enough

to have a competent guide to help us shine light upon them. The truth is we don't know what we don't know. Now imagine that you shatter all the mirrors. There's nothing reflecting you back to yourself. Where are you? When the mind becomes still the mirrors cease to reflect. There is no more subject and object. But do not mistake the primordial state for nothingness or oblivion. The imminent self is not something but neither is it nothing. The source is not a thing it is emptiness or stillness itself. It is an emptiness that is the source of all things. Form is realized as exactly emptiness, emptiness is realized as exactly form. This source is the great womb of creation, pregnant with all possibilities. Samadhi is the awakening of impersonal consciousness. Just as when you are having a dream, upon awakening you realize that everything in the dream was just in your mind. Upon realizing Samadhi it is realized that everything in this world is happening within levels upon levels of energy and consciousness. It is all mirrors within mirrors, dreams within dreams. The you that you think you are is both the dream and the dreamer. Whatever we say in this film let it go don't capture it with the mind. The soul is dreaming, dreaming the dream of you. The dream is everything that is changing, but it is possible to realize the changeless. This realization cannot be understood with the limited individual mind. When we return from Nirvikalpa Samadhi the mirrors begin to reflect again and it is realized that the world you now think you are living in is actually you. Not the limited you which is only a temporary reflection, but you are aware of your true nature as the source of all that IS. This dawning of higher wisdom, the embryo, "prajna" or gnosis is what is born out of Samadhi. According to the book of Job Chokhmah or wisdom comes from nothingness. This point of wisdom is both infinitely small and yet encompasses the whole of being, but it remains incomprehensible until it has given shape and form in the palace of mirrors, called "binah", the womb carved out by higher wisdom which gives shape to the embryonic Spirit of God. [music] "Abwoon d'bashmaya" by Indiajiva The existence of the mirrors or the minds existence is not a problem. On the contrary, the error or aberration of human perception is that we identify ourselves with it. This illusion, that we are the limited self, is Maya. The yogic teachings say that to realize Samadhi one must observe the meditation object until it disappears until you disappear into it or it into you. Although the language in the various traditions is dissimilar at their root they all point towards a cessation of self-identification and self-centered

activity. The Buddha always taught in negative terms. He taught to investigate directly into the working of the self structure. He didn't say what Samadhi was except that it was the end of suffering. In Advaita Vedanta there's a term "neti neti" which means "not this not that." People on the path to self-realization inquire into their true nature, or the nature of Brahman by first discovering what they are not. Similarly in Christianity St. Teresa of Avila described an approach to prayer based on the negative path, or via negativa. A prayer of quiet, surrender and union, which is the only way to approach the absolute. Through this gradual process of stripping away one drops anything that is not permanent, anything that is changing. The mind the ego construct and all phenomena, including the hidden layers of self. The unconscious must become transparent in order to reflect the one source. If there is some deep knowing or some self operating in the unconscious then our lives remain locked into a labyrinth of hidden patterns that comprise the undiscovered self. When all layers of self are revealed as empty then one becomes free from the self. Free from all concepts A turning point in your evolution is when you realize you don't know who you are. Who experiences the breath? Who experiences the taste? Who experiences the chant, the ritual, the dance, the mountain? Witness the witness, observed the observer. At first when you observe the observer you will only see the false self, but if you are persistent it will give way. Inquire directly into who or what experiences. Unblinkingly, piercingly, penetratingly, with the full force of your being. [music] "Gate, Gate, paragate. Parasum gate, bodhisvaha." (Meaning: gone, gone, far beyond, completely beyond the awakened source IS) There is no self that awakens. There is no YOU that awakens. What you are awakening from is the illusion of the separate self. From the dream of a limited "you". To talk about it is meaningless. There must be an actual cessation of the self to realize directly what it is, and once it is realized there is nothing that can be said about it. As soon as you say something you are back in the mind. I have already said too much. We normally have three states of consciousness: waking, dreaming, and deep sleep. Samadhi is sometimes referred to as the fourth state, the ground state of consciousness. A primordial awakens that can become present continuously and in parallel with the other consciousness states. In Vedanta this is called Turiya Other terms for Turiya are Christ consciousness, Krishna consciousness, Buddha nature or s=Sahaja Samadhi. In Sahaja Samadhi the imminent Self stays

present along with the full use of all human functions. The stillness is unmoving at the center of the spiral of changing phenomena. Thoughts feelings sensations and energy revolve around it at the circumference but the degree of stillness or I-am-ness remains during outer activity exactly as in meditation. It is possible that the imminent self will remain present even during deep sleep; that your awareness of I am does not come and go even as states of consciousness change. This is yogic sleep. In the Song of Songs, or the Song of Solomon from the Hebrew Bible or Old Testament, it reads "I sleep but my heart waketh". This realization of the eternal impersonal consciousness is reflected in the words of Christ when he said "Before Abraham was, I AM." One consciousness that shines through countless faces, countless forms. At first it's like a fragile flame born out of the polarities within you. Masculine penetrating consciousness with a surrender or opening of feminine energy. It is delicate, and easily lost, and one must take great care to protect it and keep it alive until it is mature. Samadhi is simultaneously a timeless state of consciousness and a stage in an unfolding development process. Something organic and growing in time. As one spends more and more time in Samadhi, in the now, in the timeless, one takes more and more direction from the heart, the soul or Atman, and less from the conditioned structure. This is how one becomes free of the lower mind. Free of pathological thinking. The inner wiring changes. Energy no longer flows unconsciously in the old conditioned structures, which is another way of saying one is no longer identified with the self structure, with the outer world of form. To realize Samadhi requires an effort so great that it becomes a total surrender of oneself, and a surrender so encompassing that it is a complete effort of one's being; all of one's energy. It is a balance of effort and surrender, yin and yang. A sort of effortless effort. The Indian mystic and yogi Paramahansa Ramakrishna said "do not seek illumination unless you seek it as one whose hair is on fire seeks a pond>" You seek it with your whole being. During one's ego transcending practice it takes great courage, vigilance and perseverance to keep the embryo alive. To not fall back into the patterns of the world. It takes a willingness to go against the current, against the inexorable crush of the matrix, and the grinding wheels of samsara. Every breath every thought every action must be for realizing the Source. Samadhi is not

realized by effort nor is it effortless. Let go of effort and non effort; it's a duality that only exists in the mind. The actual realization of Samadhi is so simple so undifferentiated that it is always misconstrued through language which is inherently dualistic. There is only one primordial consciousness that awakens as the world but it has been obscured by many layers of mind. Like the Sun hidden behind the clouds as each layer of mind is dropped one's essence is revealed. As each layer of mind is dropped people call it a different Samadhi. They give names to different experiences or different types of phenomena but Samadhi is so simple that when you are told what it is and how to realize it your mind will always miss it. Actually Samadhi is not simple or difficult; it is only the mind that makes it so. When there is no mind there's no problem, because the mind is what needs to stop before it is realized. It is not a happening at all. The most concise teaching of Samadhi is perhaps found in this phrase: "Be still and know." How can we use words and images to convey stillness? How can we convey silence by making noise? Rather than talking about Samadhi as an intellectual concept, this film is a radical call to inaction. A call to meditation, inner silence and inner prayer. A call to STOP. Stop everything that is driven by the pathological egoic mind. Be still and know. No one can tell you what will emerge stillness. It is a call to act from the spiritual heart. It's like remembering something ancient. The soul wakes up and remembers itself. It has been a sleeping passenger but now the emptiness awakens and realizes itself as all things. You can't imagine what Samadhi is with the limited egoic mind just as you can't describe to a blind person what color is. Your mind can't know. It can't manufacture it. To realize Samadhi is to see in a different way, not to see separate things but to recognize the seer. St. Francis of Assisi said "what you are looking for is what is looking." Once you have seen the moon you can recognize it in every reflection. The true self has always been there it is in everything, but you have not realized its presence. When you learn to recognize and abide as the true self beyond the mind and senses it is possible to experience awe at the most mundane we become AWE. Do not try to be free of desires because wanting to be free of desires is a desire. You can't try to be still because you're very effort is movement. Realize the stillness that is always already present. Be the stillness and know When all preferences are dropped the source will be revealed, but do not cling

even to the source. The great reality, Tao is not one not two.  
Ramana Maharshi said  
"The self is only one. If it is limited it is the ego, if unlimited  
it is infinite  
and the great reality." If you believe what is being said  
you've missed it.  
If you disbelieve you've also missed it. Belief and disbelief  
operate on the  
level of mind. They require a knowing, but if you enter into  
your own investigation  
examining all of the aspects of your own being, finding out  
who is doing the  
investigating, if you're willing to live by the principle not my  
will but higher  
will be done, if you're willing to travel beyond all-knowing  
then you may realize  
what I've attempted to point towards. Only then will you  
taste for yourself  
the profound mystery and beauty of simply existing.  
There is another possibility for life. There is something  
sacred, unfathomable  
that can be discovered in the still depths of your being,  
beyond concepts  
beyond dogmas, beyond conditioned activity and all  
preferences. It is not  
acquired by techniques, rituals or practices. There is no  
"how" to get it  
There's no system. There's no way to The Way. As they say  
in Zen  
it is discovering your original face before you were born. It  
is not about  
adding more to yourself. It is becoming a light unto oneself;  
a light that dispels  
the illusion of the self. Life will always remain unfulfilled  
and the heart will always remain restless until it comes to  
rest in that mystery beyond name and form  
[music] Om Shreem Lakshmi